ROSICRUCIAN DIGEST

JUNE, 1948 · 25c per copy

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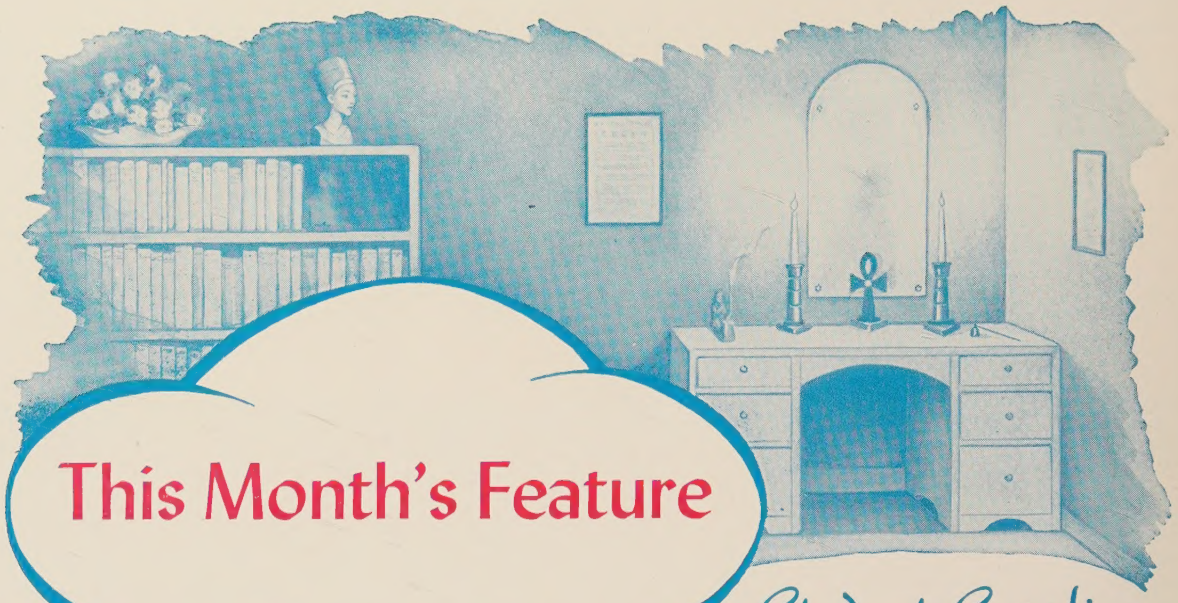

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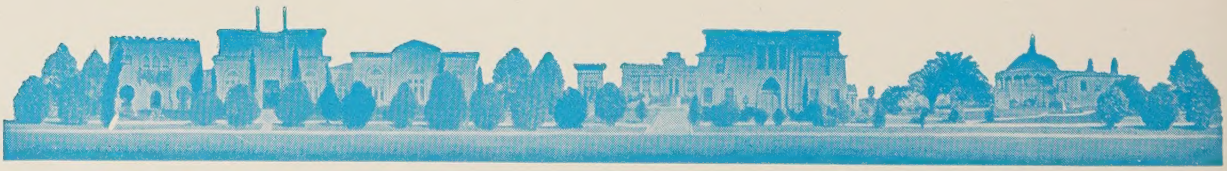

THE INSTITUTION BEHIND THIS ANNOUNCEMENT

OLD ROSICRUCIAN CASTLE

In Krampelstein, Schärding, Upper Austria, stands this sombre castle, which has a fascinating Rosicrucian history dating back nearly 1000 years! For several centuries it was the *secret center* of the Rosicrucian Order. It sheltered learned mystics who sought to bring about a unity of philosophical and religious thought in their times. The view above is from the east road, leading to the edifice. The structure is partially shrouded in mysterious fog rising from the river below, which for centuries, has rushed past its ancient foundations.

(Photo by Alfred A. Grüll)

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ROSICRUCIAN DIGEST

COVERS THE WORLD

THE OFFICIAL INTERNATIONAL ROSICRUCIAN MAGAZINE OF THE WORLD-WIDE ROSICRUCIAN ORDER

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EDITOR: Frances Vejtasa

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THE THOUGHT OF THE MONTH

BEING TRUE TO YOURSELF

By THE IMPERATOR

PART ONE

LIFE can mean more than it does to most of us. Unfortunately, we are often our own greatest obstruction. The principal difficulty is one of extravagance. It is not necessary to have great personal wealth or even access to an abundance of material things in order to be extravagant. The very fact that you are a human being of average health and mentality indicates a possession of valuable natural resources. The faculties of imagination, visualization, and of reason are treasures in themselves. Some persons have such an abundance of one or of all of these that, in their ebullience, they fairly glitter like burnished gold. Others are aware that they possess these faculties but, since these faculties may not be quite so much in evidence, their potentialities fail to get cultivated. Not to use what one has is an extravagance. The economy of life exists in the fact that nothing in nature is a waste. Everything has a relation to something else. Each thing may be brought to bear as an influence upon some other reality. Those of us, therefore, who, in the course of our daily living, fail to fully employ our personal powers, are *extravagant*. We are wasting opportunities to expand our living.

The intelligent and economical expenditure of oneself requires a periodic detachment from things. You find yourself precipitated into innumerable events and committed to various obligations each day, which carry you along like a tide. You think you make choices—and you do; however, most of them are but compromises with custom. This or that must be done. It is usually done in this manner or that one, because habit or custom has so dictated and you respond accordingly. If we were challenged as to why we do them, we would be forced to admit that many of the things we do are done only because we haven't thought of an alternative or a substitute.

Most of us also make the mistake of accepting what is common practice as necessarily the best. This presumption frequently results in frustration and dissatisfaction. Frankly, the so-called *best* is often not good enough for you personally. The manner in which you are physically, mentally, and temperamentally constituted may mean that some activity in which you indulge, only because it is considered beneficial, may ultimately leave you ungratified.

Detachment means the careful scrutiny of your personal habits and pattern of thinking before acting. It requires you at all times to be the *prime mover* in your personal life, so far as it lies within your power. Consider obligations, duties, customs, routine affairs, even friends and acquaintances, as an array of things upon a shelf. They are not something that must necessarily be attached to you. They are not an inheritance which you must carry as a pack through life. Too many persons

The Rosicrucian Digest June 1948

consider the elements of personal living as a sort of grab-bag selection. Finding themselves confronted with life, they pick up *en masse* the conventions of living whether they are particularly applicable to their own lives or not. The result is that the benefits of society, which they do inherit, are mitigated by aggravations from unnecessary modes of living which they endure. It is appropriate that one look upon life as a *vendor* and himself as the *vendee*. Each day there is a display of wares. There are innumerable relations and functions which are proffered to engage one's thoughts and efforts. Some are worthy of the investment of our whole attention and commitment; others are useless. The expenditure of any time or personal powers upon the latter is but a dissipation of our resources. Like the shops and bazaars throughout the world, life does have its true values and bargains. To avail himself of them, one must shop *discriminately*.

To live discriminately, one must be a thinker. The average man, fully conscious for hours each day and having a flow of ideation, is nevertheless guilty of a paucity of thinking. The world is continually coming to him, instead of his going to the world. He exposes his mind to an inrush of impulses caused by varying experiences. By perceiving these impressions of the external world as ideas and responding to them, he believes that he has fully exercised his faculty of reasoning. If, while walking out of doors, I look skyward and am suddenly confronted with the blinding light of the sun, I have a visual experience. I cannot escape from forming some ideas of the sensations which I have. Likewise, the effect of the intense light causes me discomfiture and I respond accordingly. I cover my eyes with my hands or I turn from the sun. All of this action is not a result of judgment. Rather, I fall in with a series of events which move me to act in a certain way. Since the outcome appears to relieve the annoyance or dispense with the event, I am inclined to believe that what I did was the best. So it is with many of our experiences. They are not a product of analysis. We set up causes of action without first having weighed them. We are conscious of what we do, but our actions are too infrequently unpremeditated.

Which is the preferable state: one where I place myself in a position where I am compelled to choose what is the best for me, or one where things pass before me in review and I am moved to choose only by the weight of my own deliberations and not by any external compulsion? The latter is an example of the fullness of thought and of self-motivation.

Tests of Society

Standing alone, then, detached for the moment from our customary presuppositions, let us call into critical review some of those relations which greatly influence our personal lives. We are members of society. What is *society*? Is it a group or body of people? It must be more than that or any collection of animate things could really be called *society*. If individuals collect or form themselves into a body by their own volition and have a common end, we then have society. It is apparent that any member of a body of persons who does not participate in it for the purposes for which it exists, is not a true member of society. If, for analogy, a number of individuals form themselves into a community along a coast to mutually further a fishing enterprise, and another settles in their community who does not share their interest in fishing, the latter individual is not a member of that society which they have established. It is evident, then, that society can have human parasites. They are the ones who share in its benefits, but contribute nothing to its initial purpose.

From the foregoing, the reason for the formation of society is seen; namely, to further a common end. Any man or men, who are self-sufficient in providing their requirements and securing them, have no need of society. From the earliest times, however, men have become aware of their insufficiency. Frequently this sense of insufficiency arose from their inability to singly protect themselves against the stronger members of their race. However, whenever man is obliged to submit to the dictates of a society to whose principal aims he cannot subscribe, he is *oppressed*.

It is self-evident that there cannot be as many political states or societies as there are human ends or purposes. Consequently, the practical society is the one which serves by its purpose the greatest majority. What becomes of the one whose personal idealism does not conform to that of a society? He must either seek one compatible with his interests or submit to the society of others.

Must the wish of a majority group of people be recognized as the best for that society? Majority is power. Does power make right? Here we are confronted with a vital philosophical problem. Since society is the binding together of persons to mutually accomplish what they cannot individually do, it presumes that the majority purpose is the *right* one. Pirates may unite to achieve as a body what they cannot do singly. Measured by the premise on which society stands, mutual purpose, then the society of pirates is a proper one. Only as the pirate society is measured in relation to some other society may it be questioned. Even then, there is the further question of which society is the best. If you recognize the precepts of one state, then the pirate society is criminal. By their standards they are a duly and properly constituted society.

It is patent, then, is it not, that the determination of the *good society*, the ideal state, must be by something more than the right of the majority of which we hear so much today? If we insist that the basic rule of society shall be that the majority of its people shall have what they want, then there is no immediate hope for the dilemma in which the world finds itself today. One mass of people, then, following one ideology, could hardly be in a position to justifiably condemn another. By such a rule, democracy, monarchism, socialism, and sovietism can only say: We are right to the extent that we have *numerical* support. If one society is to insist that it is superior to another, it will have to indubitably prove that its way of living is better than all others. This way of living will have to be more than transcendent philosophical abstractions. One group of men may unite by the majority rule of society because they prefer green to blue as a color. To prove such a society wrong it would first be necessary to prove that blue is better as a color for man than green.

Much is made of the *freedom* of the individual in society. It is pointed to as indicative of the rectitude of any society or state which furthers it. It *is*, as we have noted, one requisite of society. The members of society must voluntarily compose it and support its basic principles. Where this is not done, we have no true society. However, such a type of freedom or preference does not correspondingly sanctify the principles of society. The society of pirates, for further analogy, may *freely* subscribe to the tenets of their kind of state. Their free choice, however, does not justify their actions.

Man has come a long way since the human race as a whole was but savage and primitive beings. Notwithstanding the discrepancy of thought and conduct of peoples today, there have been certain transcendent principles as ideals toward which mankind has moved and which have accounted for the progress we have attributed to it during the last five thousand years. These concepts or ideals then, it would seem, are the standards by which society should be measured. Even if a minority in a society, as against the others, subscribes to them, nevertheless they are still to be adjudged the exalted concepts.

The greatest mistake the individual can make is to support a society solely for sentimental reasons, such as the fact that he has long been a member of it. An honest conviction that the ideals of one's country are right, alone justifies its support. An allegiance to a state only because it has a large numerical support, or because it has perpetuated for any length of time a certain political philosophy, is not worthy of human intelligence. What does your society, your state, your nation represent, other than the individual's freedom of participation in its political philosophy? Do its political tenets adhere to those transcendental principles by which the human race has advanced as far as it has? Only when a state can show that the ideals which have advanced civilization are now fallow, should they be abandoned and substitutes supported. A society, therefore, can consider itself superior only when it is able to estab-

lish the fact that it preserves and furthers those beneficial concepts of human behavior which have been *time tested.*

The complexity of modern society, increased population and dependence on mechanization, which concentrates huge numbers of people in relatively small areas, often strains the original precepts of society. One may have a common bond with his neighbor, the basis of society by which friendship is maintained. On the other hand, if that neighbor, in the pursuit of his personal interests, is obliged by the concentration of population to inadvertently affect your interests, it puts a strain upon your social relationship. This necessitates numerous restraints to prevent irritations which may set neighbor against neighbor, and cause them to forget their common bond as members of society. This is a problem with which the world is confronted today. Personal interests of people, which are ordinarily subordinate to the common aims of society, have become magnified in importance because they are thrust upon each other. They are made to appear more vital than the fundamental objectives of society. Obviously, people cannot be in accord on all issues. The lesser, therefore, must not be made the more important. Only by periodic *detachment*, stepping back, as it were, and looking upon the current demands of people of the various nations of the world, may we get the true perspective and prevent ourselves from being drawn into a vortex of wrong decisions and actions. Keep in mind at all times why society exists and by what tests one form of it shall be held superior to another.

(To be Continued)

▽ △ ▽

EVIL—THE DISHARMONIZER

By Eloise Lavrischeff, F.R.C.

Evil is but the signpost, pointing the way to good, but manifesting disharmony. If God is Good and God is All, how then could there be evil? If a chord of disharmony is struck, the notes are still musical notes—only the result of their combination is not good. So in life, when conditions are not harmonious they are still in accordance with God's Laws, but the result contains no *good.* We call it *evil.*

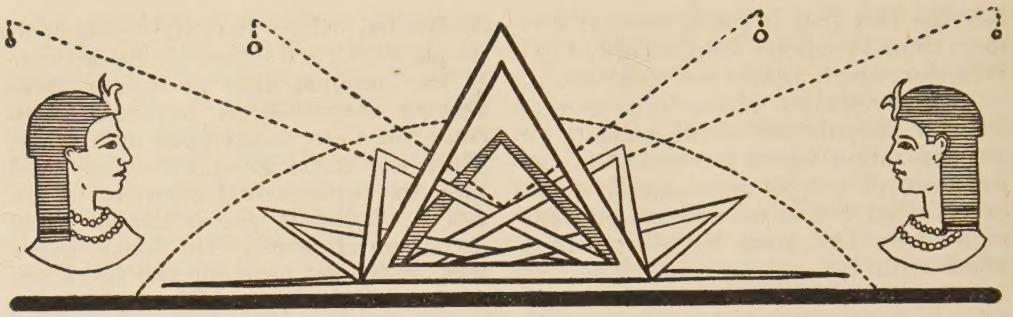
The eternal principles of God are changeless. Evil is not a principle; therefore, evil can change.

What we thought of as the hovering of a bat may turn out to have been but the shadow of a gnat: the appearance of evil is greater than the reality.

Just as the shadow lengthens as the sun drops behind the object casting the shadow, so the appearance of our troubles seems to grow when we stand blindly between them and the light of Truth.

It is the clouds that are close to the earth that shut out the light. Above them the sun is always shining. So if we could lift our minds above the clouds of doubt and worry and fear, we would find above them, always shining, the Light of Love and Peace.

Let us add another most important reminder: THINK NO EVIL.



The Antiquity of our Teachings

By Dr. H. Spencer Lewis, F.R.C.

(From *Rosicrucian Digest*, February, 1936)

Since thousands of readers of the *Rosicrucian Digest* have not read many of the earlier articles of our late Imperator, Dr. H. Spencer Lewis, we adopted the editorial policy of publishing each month one of his outstanding articles, so that his thoughts would continue to reside within the pages of this publication.

First of all, I want to say that I am not, at this time, going to touch upon the origin of the Rosicrucian Order as a physical organization. That subject is one with which the most eminent historians and writers have dealt at great length without complete agreement. We have stated in our literature and elsewhere that our organization, as many others, has both a traditional and a factual history. The traditional history traces the origin of the spirit of Rosicrucianism as a school or system of thought to the mystery schools of Egypt. It traces the Rosicrucian doctrines, not as man-made dogmas but as fundamental principles of human experience, to the secret teachings of the various mystery schools of the Near and Far East in ancient times, and which gradually blended their teachings into one established system of study.

Just when the traditions and fundamental principles were definitely or gradually brought into conformation with certain ideals and certain doctrinal principles, it is difficult to state, because of the absence of any printed records of the earliest days, and since in the lapse of time the traditional history, passing from generation to generation by word of mouth, had become colored with symbolism and allegory. But there was a time when the factual history was carefully noted and preserved, and which we find recorded in various books, manuscripts, records cut in stone and wood, or engraved in metals, or inscribed in symbols upon various forms of matter. Certain it is that there are books and manuscripts available today which plainly reveal the spiritual foundation of the organization as existing prior to the 12th century, and the material form of it definitely in existence and recorded in the 13th and 14th centuries.

Other organizations of a fraternal, secret, or mystical nature, have traditional histories also, such as that which traces its origin to the minute details of the building of King Solomon's Temple. Such traditional histories are not susceptible of precise proof and concrete recording except in allegories and symbolism. Nor is it necessary for such traditional history to be proved in order to benefit from the spirit of the work as associated with such traditions. Many of the modern fraternal organizations of a secret nature who trace their traditional history far into antiquity cannot prove any details of their factual history beyond the 15th or 16 centu-

ries, and some of them frankly admit that so far as recorded facts are concerned that are definitely related to the traditions, they cannot trace them further than to the 17th or 18th centuries.

The statements on the part of some writers and encyclopedias, and especially the statements of some present-day critics who are not familiar with even a fraction of the facts, attempt to say that the antiquity of Rosicrucianism is wholly mythical and that even its existence as a concrete organization at any period of time prior to the past century is unproved and questionable. Even a few of those persons who look upon themselves as Rosicrucian writers have fallen into the error of accepting the old encyclopedic mistakes and have stated in their literature that the Rosicrucian Order had its first world-wide inception and birth with an individual who called himself *Christian Rosenkreuz*, and who created the Rosicrucian organization some time between the years 1604 and 1616, in Germany. Such persons, of course, have never seen or read scores of books that tell a different story, nor have they ever had in their hands for careful study or even casual examination genuine Rosicrucian publications printed prior to the year 1604, and which show that even at that time the organization of Rosicrucians had a very wide existence with established principles and doctrines, and rules, and regulations. They are even ignorant of the fact that the name *Christian Rosenkreuz* was not the true name of the individual nor the symbolical name of any one person, but simply the symbolical name of various persons at various times in the past to whose lot had fallen the right and the authority to issue official manifestoes or decrees in the name of the Order. For this reason, we find references to a Christian Rosenkreuz in Germany in the years 1604 to 1616, and also some time in the 15th century and in the 14th century, and earlier, and there are persons living today in foreign lands who have had in the past, and one who now has the right to issue formal manifestoes in the *symbolical* name of Christian Rosenkreuz. And it does not always mean that the one who uses the name in this manner is necessarily a reincarnation of the person who formerly used that name.

This peculiar fact is not unique to the Rosicrucian organization. In the Martinist Order, which has existed for some centuries, the highest secret chief in each period of time has the right to use the symbolical name which has been used by his predecessors. In other fraternal organizations there are certain characters representing the symbolical leader, founder, or idealized character, who bear his symbolical name, and each successful high potentate of the organization in each part of the world uses that same symbolical name. In a study of the ancient mysteries, we find very often that over a period of many centuries parts of the rituals were performed and the candidate initiated "in the name of ———" wherein the name of a great character was used as though he were living at that very time.

During all the periods of activity of the organization, certain rare books were prepared and issued, as well as certain manuscripts were prepared on parchment or other durable material in cipher or code or mystical language, and these were hidden in the archives of the Order to be revealed at certain times, and to be passed on to various new branches or new revivals of the Order so that the fundamental teachings and principles of the organization might be preserved to all posterity, and a uniformity of teaching and practice maintained. Those critics of the organization who contend that this is not so, are absolutely ignorant of the facts, and by their ignorance reveal that they have never had the qualifications which would have enabled them to know the real facts.

Prior to the time that Francis Bacon invented several special ciphers and secret codes, most of the early manuscripts of Rosicrucianism were prepared in mystical language and in symbols or hieroglyphic marks that had to be interpreted in various ways. Realizing the danger of mistranslation, Bacon deliberately invented several secret ciphers and had these published in book form in several books, any one of which did not give the complete cipher or complete instructions for its use. One

of these appeared to be only a treatise on the value of ciphers and their importance, while other books contained samples of such ciphers, and still others contained certain codes separated from any text or explanation. Some of these publications printed in London and other parts of Europe in Latin and English, and bearing early 17th century dates, are here in our possession and in the secret archives of our Grand Lodge. Their validity, genuineness, and true nature are authenticated by some of Europe's principal librarians, or chiefs of secret libraries, and antiquarians who have made a special study of ciphers and codes and know what these special books of Bacon's were intended to be. Sometimes parts of the Baconian code system were incorporated in the final chapters of a book dealing with an entirely different matter so that if the book were found in a library or indexed anywhere, it would not be considered or recognized as a part of the Baconian code system. We also have one of these books in our archives.

As for the teachings of the Order, themselves, these, too, were often preserved in book form on parchment paper, or other watermarked paper, in very limited editions called *Libers* 1, 2, 3, etc., or *Libers* M, F, G, etc., or *Libers* 7-7-7, 3-3-3, 81, etc. (The term *Liber* 777 was one of the most ancient of terms used for books that contained a complete or perfect representation of some of the principles of the Order. Since the triangle or the number 3 represented perfect creation and the number 7 represented the triangle on the square, or in other words, the completion of a structure, the use of 7 three times or as 7, 7, 7, or 7-7-7, represented a *perfect* and *complete* presentation of a subject, and for this reason a book that outlined a complete thought on any one of the Rosicrucian principles, or a complete doctrine, or a complete manifesto, or a complete system of practice of any one of its special principles, was called *Liber* 7-7-7, or *Book* 7-7-7. That is the reason why we use this symbolical number for the title of the book that gives a complete presentation of our department called "The Cathedral of the Soul.")

Take, for instance, the work of our Sixth Degree, dealing with a study of the psychic and mystical nature of our human existence, and our body, and all the vital forces that animate it, the cause of disease and the possible correction of the cause through mystical and Cosmic help. This Sixth Degree of our study contains matter that has never been published in any metaphysical or occult book or any set of books, and contains matter that is wholly unique with the Rosicrucian system of instruction. It deals principally, as most of our members know, with the psychic side of our human bodies, and of the psychic centers and psychic nervous system along with the mystical anatomy of the body.

Now as I prepare this article, I have before me for reference one of the oldest Rosicrucian books, issued in the very early part of the 17th century and printed upon a marvelous quality of handmade paper that is watermarked with the Rosicrucian marks. It contains the symbols of the Rosicrucians, and especially the authority of the Militia of the organization, and the name and portrait of one of the best-known and universally acknowledged Rosicrucian leaders. It deals with the principles of the work of our Sixth Degree, and is beautifully illustrated, especially to reveal the psychic and metaphysical side of our bodies and explains its relationship to Cosmic principles, the influence of music with the musical notes and nerve notes such as our lectures now contain, and all the other fundamentals upon which our Sixth Degree work is based. It is doubtful if there is another copy of this book anywhere in America, and it is certain that these so-called critics of Rosicrucian literature and history have never seen this book and know nothing about it. Yet its authenticity is certified to by archivists and librarians abroad, and it is further listed in the bibliographies of some of the oldest archives and libraries of Europe, and is the foundation for many of the exercises and principles contained in our present work, especially in connection with *Nous* and the use of the breath in breathing exercises, and the radiations of the human aura in other experiments.

All of our teachings in the AMORC

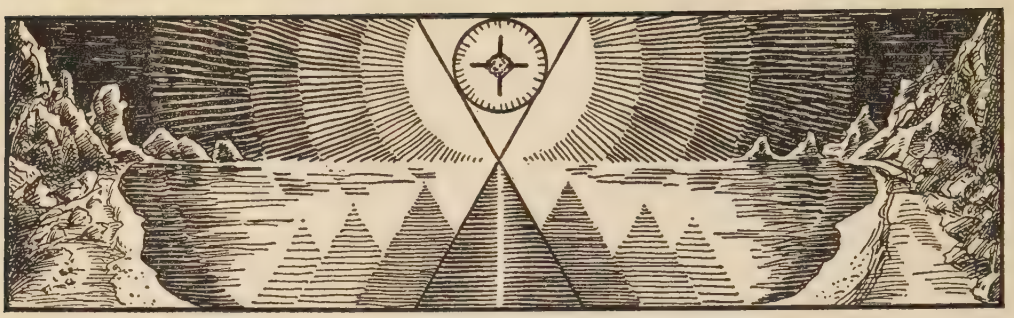
today are based upon authentic writings contained in the true Rosicrucian publications and manuscripts of the past. These fundamental principles have never been changed in our lessons and lectures since they were first given to me in the years between 1909 and 1916, or in special manuscripts since then. It is true that, from time to time, we have augmented our lessons in the form in which we present them by the addition of new matter that has come to us in Rosicrucian books and manuscripts, and in any matter sent to us by foreign branches of our organization where experiments, tests, and demonstrations have been made for the purpose of keeping our teachings abreast of the times, and by new matter contributed by our own American national board of research and editorial work, composed of men and women engaged in special research in all of the sciences, arts, and practices of the modern times.

There are certain landmarks, as they are called, connected with genuine Rosicrucianism by which the true Order and the true teachings can be instantly recognized by those who are familiar with them, or by those who have made any special study of the history and work of the Rosicrucian organization. These landmarks are not only the few true symbols of the organization, but certain Latin or symbolical terms that are used in connection with the names of certain officers with certain grades of the work and certain phases of the practices, and by certain emblems, certain formulas, certain notations, phrases, proverbs, and doctrinal statements that are in a definite manner of speech or wording, and which are different from those used in any other organization. And there are certain words and phrases that contain codes or veiled ideas that are not recognized by the casual readers, or understood by the uninitiated. By these things antiquarians who have studied the history of the Order, or those who have ever been initiated into the Order, or reached certain high grades of the Order, easily recognize the genuine organization from any pretentions.

Furthermore, there is a certain circle of Rosicrucian students throughout the world which has reached the highest grades and which constitutes the Hierarchy of the Order, the spiritual council, the members of which act as advisers and conservators. These persons are never known to the public, but are known to a wide number of advanced students and members, and their manner of working and participating in the activities of the organization is well known in various lands. Above and beyond this Hierarchy are the Supreme Officers throughout the world who are united in a secret circle with a chosen and elected secret chief whose real name is never revealed outside of that secret circle, and whose decrees and manifestoes are acknowledged and acted upon. In this wise the pureness of Rosicrucian teachings is maintained, the genuine manuscripts and books are released from time to time through the proper secret channels, and the authenticity of the Order, as well as its integrity, is preserved. There are members in America who are part of this Hierarchy and who are convinced beyond any question of doubt and from actual experience and knowledge regarding the genuineness and authenticity of the teachings and work of our organization, and of the branches of the Rosicrucian Order in other lands wherever they have contacted them. They know the genuine from the false, and they, just as the members of the Militia, are pledged to preserve the integrity of the Order, not the person of its chief officers, and they in all ages have seen to it that the work of the Order goes on and on regardless of the trials and tribulations of the physical part of the organization.

In the past centuries there has never been a lapse of years when the Hierarchy of the Order has not been active, when the Supreme Officers in various jurisdictions have not maintained a constant contact with the Hierarchy. They have kept alive the spirit of the work and protected its archives and secret possessions, even when the Order in certain countries was in periods of public inactivity.

All of these facts can be proved by books, manuscripts, and rare records not generally known to the public, but available to those who would have the proper authority and proper purpose in examining them.



Radar Sense of Bees

By H. J. WADEY, Editor of *Bee Craft*

THE bee that has found a new and abundant source of nectar returns to the hive, and having arrived on a comb she releases a droplet which she holds in her looped tongue. This sample of her find is offered to the near-by bees to taste and smell. She next runs rapidly in a circle on the comb. Other workers seem excited and follow her, touching her body with their antennae, probably taking note of her scent, and still taking tastes of her nectar. These bees will be those which go forth and see an unexploited source of nectar of similar flavor and fragrance.

Direction and distance, as well as flavor and scent, are indicated by these discoverer bees. They also have their own way of showing whether the flow is a heavy one of good sugar content or merely a poor one in quantity and quality.

Some of them may be observed running in semicircles, first to right and then to left, so describing a rough circle. They then bisect the circle with a straight run in one direction, and at the same time they wag their abdomens violently. The performance is repeated several times, with pauses to give out samples of nectar. Now it seems that bees fed experimentally, or working a natural source less than 100 metres from the hive do not indicate much more than its flavor, scent, and near-by presence. If the distance is greater than this they show it as follows: The tail-wagging rate increases, and the size of the semicircles decreases with the increase of distance. By having a large number of marked foragers working on saucers of scented syrup at ascertained distances from his observatory hive, Von Frisch was able to detect how the distances were indicated by the nature of the dance.

The direction of the source of food would appear most difficult for the bees to indicate, but they have a most intriguing way of doing this. The straight course of their run (which bisects the circle) during which tail-wagging is carried out, is not chosen at random. If the source of riches is in the direction of the sun from the hive, the bees run their straight course directly upward on the comb. Should the attractive spot be in the opposite direction, that is, flying from the hive straight *away* from the sun, the straight run is performed downward. A site to the right or left of the direction of the sun is indicated by the straight run being performed at an appropriate angle to the right or left of the vertical. Similarly, if the bees are revealing a nectar source in a direction away from the hive-to-sun line, the run is made downward on the comb, diverging to right or left of the vertical to show the number of degrees to right or left that the bees have to fly.

Of course, critics asked the obvious questions concerning the changes of the line hive-to-sun that take place be-

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tween sunrise and sunset. It was found that the bees make such changes in their directional runs as to keep their orientation of the nectar source in relation to the changing hive-to-sun line perfectly accurate. In the darkness of the hive their knowledge of the position of the sun is faultless.

What happens on a dull and sunless day? The answer is that the bees seem to know quite well where the sun should be, even if we cannot see it or feel its rays. (This may well be due to their perception of ultra-violet or infra-red rays, or perhaps both.) The dancers change their directional angle at the same rate as the angle of the sun is changing. To test this, Von Frisch carried a colony to a new district on a dull and overcast day, and released the bees. There could be no question of their remembering the landscape in relation to the normal movement of the sun, and so correlating that knowledge with their sense of time. He found that they had just as good a notion of the direction of the sun as if it had been a sunny day.

If an observatory hive is turned on to its side so that the combs are placed horizontally instead of vertically, the directional run is made in the exact direction of the nectar source. When the hive is revolved in this position the bees correct their straight run so that its bearing remains as constant as the needle of a magnetic compass. It would be interesting to know if wasps, whose combs are naturally horizontally placed, perform this directional dance with the same precision.

As soon as a nectar source is being worked to full capacity the dance ceases. Enough recruits have been sent to the job, and no more are needed. If a flow is a poor one and the nectar scanty or thin, the dance is performed in a much less lively manner than if it is a heavy one with high sugar content.

We find, then, that new foragers are instructed to fly a given distance, in an indicated direction, to seek a food which they have smelt and tasted, and of which they have some idea of the food value! It is difficult, indeed, to analyze such a complex chain of actions, and to say that these insects have or have not intelligence. The dancers and those who read the significance of the dance and act on it, together make us sit down and think—which is as it should be.—From "A Short Summary of Prof. von Frisch's Recent Work."

—(Reproduced by courtesy of *Bee Craft*, Crowborough, Sussex, England.)

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MYSTIC CIRCLES

I watched scattered raindrops fall upon a quiet pool. Concentric rings swelled out until they touched each other, weaving a pattern of light and motion upon the pool's dark mass.

* * *

I watched a thought, dropped by a Master, fall upon humanity's dark sea. It circled, rings widening until they touched the billows of other great thoughts; then blending, they formed a fabric of growing loveliness upon the troubled waves.

* * *

I watched a word come forth from the Great Silence and set to spinning on their cyclic paths, the atoms, planets, suns, and stars—weaving the golden web of Life upon the waters of Eternity, revealing Creation's intricate design.

—By Nellie R. Ludington, F.R.C.

What Is Christ Consciousness?

By Ralph M. Lewis, F.R.C.

LESSON ONE

Too frequently the term *Christ Consciousness* is left unexplained. It is used as a platitude, or a vague aphorism, the meaning of which is not quite comprehensible to the one who uses it. If Christ Consciousness has an efficacy, to leave it unexplained is to mitigate its benefits. The word *consciousness*, in connection with the term *Christ Consciousness*, obviously connotes some relationship to the human consciousness. Whenever we speak of consciousness, no matter with what we associate it, we think of the *awareness* of something. We think of a sentient state, the condition of being able to perceive through our faculties.

Jesus was a mortal. The personality, the historical character which we recognize when we refer to Jesus, was clothed in a physical body. He was quite mortal in his appearance, not unlike other mortals of his time. There was nothing about his *physical* appearance that made him seem to be superhuman. Jesus responded to his environment just as did his associates. There was every indication that he perceived the world, objects and conditions outside of himself, in the same manner as the simple people of his time, in whose company he remained almost continuously. When he looked out upon the physical world, Jesus did not refer to any added dimensions; the things of substance appeared to have merely length, width, and breadth, as they did to any other man. We have no record of Jesus ever having perceived any colors or physical objects that others did not see, or having any physical sensations that his fellow mortals did not experience. Therefore, his peripheral, his outer consciousness, we repeat, must have been very mortal. It must have been that kind of consciousness that we know and speak of as the *objective* consciousness of human beings.

But let us suppose, for the moment, that Jesus was also indued with a *unique* consciousness. This superior consciousness conferred upon him the attribute, the special faculty that we call *Christhood*. This would immediately posit a problem. Ordinary mortals, then, the ordinary man of today or of Christ's time, would not possess this special consciousness, if it had been given uniquely to Jesus to distinguish him as the Christ. Furthermore, if it were given to Jesus for such a purpose, humans cannot hope to aspire to it; the exhortation that they should attain Christ Consciousness would be an inconsistency. So, we must presume that the Christ Consciousness was *not* a unique faculty possessed by Jesus, and which other mortals could not possibly attain.

In our everyday conversation, we are accustomed to speak of the *subliminal* consciousness—the consciousness that lies back of, or beyond, the normal brain

consciousness. We refer to the subjective, the self-conscious state, and also to the unconscious—the latter itself being divided into various terms. All of these terms, however, though sounding different, are not actually different forms of consciousness. All of these words and terms relative to consciousness are but various states of a *single* consciousness. To make this better understood, let us use the homely analogy of sound. Regardless of the myriad sounds which we hear, all of them are the result of vibrations of air which, through the ear, the brain detects as audible sensations. Everything which we hear is *sound*; low pitch and high pitch, for example, are not different sounds, but different frequencies of the vibrations of the air impinging upon the diaphragm of the ear. They are, we repeat, but variations of the single phenomenon of sound. All the references to kinds of consciousness, likewise, are but references to variations of the *single* consciousness of which man is possessed.

Consciousness is the *sensitivity* of living things. But sensitivity, in itself, is not a sufficient explanation. We must define what we mean by that sensitivity. It is the responsive adjustment of the living organism to stimuli. The living organism adjusts itself, reacts to that which affects it. Now it would appear that inanimate objects also have consciousness because a cursory examination seems to reveal that they respond to their environment. We strike a ball with a bat. The ball flies from the bat with great rapidity. But the ball itself is inherently passive. There is no action *within* the ball that causes it to move away from the bat. Motion is transferred to the ball from the bat. On the other hand, the responsive adjustment of an organism to an external agency or force is a *self-action*. The organism acts upon itself, the result of being affected by something else.

Levels of Consciousness

Living things are thus continually adjusting themselves, through their own internal power, to actions upon them from various sources. Common agencies, acting upon living things with which we are familiar, are light, heat, gravity, and thought. All of these cause responsive adjustment. The stimuli or vibrations which act upon man as a living organism constitute group impulses; that is, various impulses are more or less of a general nature and can be grouped together. For instance, we have one group which may be called the *external stimuli*, and which includes those which come to man through his objective senses such as hearing, seeing, and so forth. Then there is the other group, the organic stimuli, the ones that originate in the organism of man's own body; this group includes the appetites, desires, hunger, thirst, pain, and the like. There is still another group of impulses which we may call *reflective*, or *mental*, and by which we are moved. Among these sources are numbered reason, imagination, and aspiration.

Each group of impulses or stimuli acting upon man, produces a *corresponding* group of responses. These corresponding responses are levels of consciousness. Man has become accustomed to give a different name to each of these group responses or levels of consciousness; he erroneously considers them as quite distinct from each other.

To understand this better, let us think of consciousness as a building in which there are a number of floors. Each floor of this building, of consciousness, has a different phenomenon occurring upon it—different kinds of activity. The first floor of the building of consciousness is a wide one and the most easily accessible. It is, therefore, the most crowded. It is the one with which persons are most familiar. We may call this floor the normal objective consciousness by which we experience the outer world. In fact, the activity of this first floor of the building of consciousness consists of experiencing the external world. The other levels of consciousness, or floors, are more difficult of ascent. It takes a little more effort to climb up to them, and to experience what is occurring on them. Most persons attain these other floors very infrequently. Consequently, the experiences had on the upper floors are more vague and not so well known.

One of these higher floors or levels of consciousness is *self-consciousness*.

The Self is distinct from all else. There is nothing else that you may experience as a human that is quite like your own Self. You know that you are you. No matter how much you may look in appearance like everyone else, no matter how you are dressed, or how similar your mannerisms are to others, you are able to distinguish yourself from all else. However, knowing that you are you does not necessarily explain *what* you are. What is the Self? Can you describe it even though it is so intimate to you, so contiguous to your whole being?

Close your eyes. Shut out the view of your own body. Immediately, even though you are still not aware of Self, you will admit that it has no determinate qualities. You feel it. You know that you are you, but you cannot describe the Self. The Self does not exist in space. There are no dimensions to Self. You cannot say that it is so high, so long, or so wide. Furthermore, the Self has no time value, because it is always of the *Now*. Wherever you are, realizing that you *are*, there is Self. It is always of the *present*. There is no past, nor future to Self. At times, the Self seems to be absorbed into the Absolute; you even lose your identity at times, no longer considering yourself as "John Jones" or "Mary Brown" but rather that you have a realization of just *being*—but a being without any limitation, a being that seems to be everywhere and be everything. Self, then, seems to be in harmony with all existence. That, too, is a level of consciousness. To it have been attributed many mystical names.

We have given some thought to the nature of human consciousness including the self-consciousness of man. We have said that insofar as it has been able to determine, the mortal, or human consciousness of Jesus was that of other men. But what was the *self-consciousness* of Jesus? Could his Christhood have existed in the nature of his self-consciousness? Could it be that the self-consciousness of Jesus was an integration of the superior levels of his consciousness with the ordinary mental, or so-called "brain" consciousness. Did the whole constitute a harmonious unity? Could it mean that Jesus was able to have his mortal consciousness *ascend* at will, instantly, to the higher levels, to experience the phenomena of those levels and retain them and bring them back to the mortal consciousness? Could it perhaps mean that the absolute consciousness, the highest level possible, would *descend* at times to the objective consciousness in the form of spiritual impulses to be realized and expressed by Jesus in human terms?

If upon the top floor of a building there lives a worthy group of people, carrying on noble activities, certainly those on the lower floor of the same building will some time or other want to ascend to the top floor to witness what is taking place there. They will also perhaps be able to participate in those activities. Furthermore, if those who dwell on the top floor of the building are truly worthy, they will be anxious to help those on the lower floor to come up and share with them their activities. This interchange of peoples between the floors would result in a constructive unity so that even though there are a number of floors in the building they yet would be all connected and working in harmony for the interest of those who dwell thereon.

Consciousness of the Cosmic

So, too, in the *integrated consciousness*, in that consciousness where the various levels are closely connected, the Self, or being, that possesses that consciousness, moves freely in understanding between one level and the other. It participates in and enjoys all the phenomena and manifestations that can take place on each level of consciousness.

The consciousness of Jesus, then, was the consciousness of *all* of his being. It was not divided into separated experiences. The consciousness of Jesus had, as its theater, not only the world, the objective state, but the Cosmic and all those ascending and descending stages in between, as well. From this one-ness of consciousness arose that attitude, that speech and manner which historically we refer to as the Christ. We know that mortals enlarge their understanding considerably through exceptional experiences. We know that travel to foreign lands and the observations one makes of things taking place

about him, as well as conscientious study, increase the perspective, the outlook of the individual. Such experiences become the building blocks which help the mortal in his human relationships, to understand his fellows and become a better unit of society. Think of what advantage the experiences of the *whole* of one's consciousness can be to man, as compared with those which are merely had through one level.

The Christ Consciousness is the Divine mind. It is the entire divine order, the Logos, or the law of God, if you will. In Christ, this Logos or Order of God was objectified in a human, or mortal form. In John 10:30 we find the following words: "I and *my* Father are one." This means that the divinity of God, to whom Jesus referred as the Father, was reduced in Jesus to human expression. Christ was a mortal manifestation of God, the Law clothed in body. Thus, the teachings of Christ come from the inner, exalted consciousness. They are not just the enlarged understanding of objective experience. The teachings of Jesus are the interpretation of the divine, of the higher levels of consciousness, but they are interpreted by a mortal mind, according to human values and human needs.

When Jesus was baptized, it is said that the Holy Ghost descended upon him. There has been much philosophical, theological, and mystical discussion as to the content of this Holy Ghost that descended upon him. As Dr. H. Spencer Lewis stated in his work, *The Secret Doctrines of Jesus*, most assuredly this Holy Ghost was not the Vital Life Force; it was not that essence by which a living thing could become animate, for Jesus was a living being, a mortal, and very much alive prior to his experience of receiving the Holy Ghost. Therefore, the Holy Ghost, which descended upon him was, in fact, the consciousness of the Cosmic. It was the phenomenon, through which, at that moment, he was able to integrate all of the levels of his consciousness, to unify them and to appreciate from the objective point of view the spiritual essence of his nature.

In John 14:6, Jesus says: ". . . I am the way, and the truth." This statement we can interpret to mean that he, in his conduct, exemplified the greater attainment, the result of the integrated consciousness. The phrase, "and the truth" can mean the way of teaching the truth, the way by which every man can have this Christ Consciousness. It is also true that every man cannot in one life experience the illuminated consciousness, the realization of the *fullness* of his conscious existence.

(To be Continued)

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LAST CALL FOR THE CONVENTION

The 1948 Grand Lodge Convention will convene on Sunday, July 11, and continue through Friday, July 16. This is our last opportunity to remind you of the Convention for this year. Rosicrucian Park will be the site of the Convention, and the staff of the Grand Lodge will be your host. The activities of a Rosicrucian Convention, this year as usual, are being planned about the individual member of the Order. These activities will supplement the teachings of the Rosicrucian Order and further their meaning for each member witnessing the demonstrations, hearing lectures, and attending classes. We hope you will be present at these activities.

Natural Law and Disease

By William Mellor, M.D.
Master of the London Chapter of A.M.O.R.C.

CIENCE in itself makes no natural laws. These are eternally established, unchangeable, immutable, and unvaried, but it is the object of science to study the laws of nature in the varied aspects of phenomena. Therapeutic science should treat of these laws in their relation to health, teaching man how he may live and enjoy existence in perfect harmony with them. When the Creative Absolute created the Microcosm that is now *man*, he evolved a marvelous machine. Did this Intelligence then desert man and leave him to his own devices? On the contrary, certain natural laws were put into operation for man's benefit and upon these he depends. No life can realize a full expression of itself so long as these laws which govern it are in any way infringed or violated. The "laws of health" are not to be treated with impunity, any more than are other laws, without courting failure or disaster.

The dire calamities which have befallen man are the outcome of infractions of Natural Law, for if the mechanical laws necessitate a strict obedience to attain desired achievements how much greater then are our obligations to conform to the laws of health? We must always remember that: "The higher the Law, the more serious is its infringement and the greater are the evils attending its violation." Likewise, ignorance of the law is no excuse; fire will burn the ignorant just as painfully as it will the wise.

Nature's laws are fixed, and not subject to capricious variations or whimsical moods. They are constantly governed by the same uniform principles of development and rules of action, and there is no discord in their multitudinous operations. The same causes are always accompanied by identical results and everything is determined according to the condition of its kind. If the laws of nature were not definite, the movements of Nature could not be relied upon for they might assume contradictory functions; the medicinal elements conducive to health one day might have deadly effects the next, thus making the science of therapeutics impossible. It baffles even the most vivid imagination to conceive the havoc that would take place if nature's laws were to be suspended for even one moment, or if they were to be variable. It is only because of their determination that there is a positiveness in science.

Disease Contrary to Law

The object of Law is the maintenance of normal conditions; therefore science in relation to medicine has to treat of the laws of health for, contrary to what is taught, there is definitely no law in abnormality or disease. The true healer regards disease as an abnormal condition, and therefore deals

in agencies for the restoration of the natural state. He understands the necessity of cooperating with the vital functions of health. It always was and it always will be contrary to natural law to produce an abnormal condition in order to secure a normal one; for example, to produce disease to cure disease. It would be like walking backwards to attain a forward position or thinking inductively to obtain a deductive reasoning. Nature is not fickle and therefore cannot be trifled with, for her whole efforts are directed to maintain harmonious working of the system, and even in the highest state of disease she will preserve life considerably. Neither can we assist her by directing the channel of her functions or arbitrarily usurping her forces, as the failures of venesection and such depletive measures clearly reveal to us.

Men are ignorant of the laws of health because they do not investigate them from a truly scientific aspect. Facts in relation to health should be thoroughly observed in their detailed bearings and be verified as far as possible by personal investigation. A man's judgment can have no weight if he casually notices things and simply regards them from one point of view. It is because of a tendency to arrive at conclusions too prematurely, from casual observations of certain symptoms, that so many ill consequences have attended the treatment of sufferers. Disease is generally of a complicated character in its symptoms; therefore, the most scientific method of treatment is to direct the observations and efforts to the simple yet fundamental laws of nature. Who but a fool would alter the hands of a clock to convert the figures into different numerals when the fault lies in the mechanism? In applying the analogy to the cure of disease, the observation must be extended beyond the apparent significance of symptoms, and attention must be directed to the vital principles of Nature's action.

The methods of those who from a lamentable ignorance of human nature adopt poisonous agents with the idea of setting the symptoms right, while the vital condition itself is wrong, are equally futile. If physiological harmony constitutes the laws of health, then there must be a therapeutic harmony in the remedies employed for imparting a concord of functional action. No one can produce harmony out of discord and the physician must study nature according to the uniformity of her laws to know what remedies to employ and how to employ them to insure unity of action. To cure disease he must use such agents as affiliate with the powers of nature. To study "disease and its effects" is like trying to discern of what consist the blendings of the primary colors, by simply looking at black. This is as futile as treating symptoms by textbook formulas, or stock mixtures of varying National Health Insurance instructions.

Is Destruction Curative?

We have no right to attribute curative means to that which has stamped upon it the power to destroy. How can a destructive agent also be recuperative? The office of the Vital Force in nature is to eliminate disease, not to assimilate it. As an enemy in the body, poison will find out the part which has the least power of resistance and by its peculiar insidious method of working, will not, until after having gained a firm grasp of the system, reveal its true virulent form. It is supposed by some that a substance is not harmful if the progress of its effects is not immediately discerned. There is always an uncertainty in the employment of toxic agents which seems to place these agents out of the realm of physiological laws, for any little organic disturbance of the system might and does convert a small quantity of poison into an excessive dose, and how are the limits to be ascertained so that a small dose of poison should not exceed the recuperative powers of an individual? Nature requires the adoption of defensory measures, not the aggressive or destructive measures of toxic agents, for whatever destroys vitality invalidates health and consequently creates disease.

The skill of man can never equal the wisdom of Nature in her constructive modes of healing, neither can the variable caprices of human judgment have weight against nature's unerring decision. Poison is a foreign element

to the human system, which sets up warfare against it. Being foreign, it is therefore antagonistic and has far more effect in intensifying a state of disease than in curing it. Men must conform to Nature rather than attempt to bring her into subjection to their desires and methods, by hypnotizing her with anodynes, or taming her into servile obedience by drastic and caustic agents. These have different effects upon the system; some overstimulate and this soon results in overthrow of stamina. It is as incongruous to expect strenuous physical labor to increase the strength of an individual as to suppose that poisons (e.g. alcohol) which create an undue internal tension would prevent ultimate prostration. The internal organism is often excited to action by the administration of drugs, whereas Nature is craving for relaxation and rest. Instead of legitimately responding to Nature's craving man despises it and when she asks for bread—the sustaining forces of life—men mock her by presenting a stone; that is, mineral and vegetable poisons. Man has taken unto himself letters and learning. In his ego, man has placed himself upon a pedestal; in his own estimation, man is greater than the forces that created and that sustain him; and in his folly he believes he can whip Nature into obedience. Poor deluded degenerate *homo sapiens*!

Opium and Arsenic

Medical men frequently give poison because of its supposed power to diminish the severity of symptoms, but things are not always what they seem and the apparent removal of symptoms by obnoxious poisonous elements is only to aggravate the condition which endeavored to give relief to itself by the expression of the outward symptoms. Tincture of opium is considered the most efficient medicine of the allopathic school. Let a man in health take eight drops three times daily for two months, and after two or three weeks see the train of distressing conditions. Arsenic has been supposed to give vigor to the stomach, because it has seemed to prevent for a short time the symptoms associated with an atonic condition of the same, but the coil of the poison has revealed its own virulency, which is far worse than the diseased state itself, for the cure of which the poison was erroneously given. It has produced an anemic condition of the blood; consumption, and paralysis of the limbs. A single grain of arsenic will cause a considerable deficiency in the red blood-corpuscles, so essential to vitality, for, in truth, "The blood is life."

Opium has a more subtle hold on man each day he takes it. With the exception of the skin, it closes all the excretory passages, thus destroying the powers upon which existence depends. The body certainly contains substances which were inorganic previous to being assimilated by the vegetable kingdom for their reception by the animal world, but man is a vital structure and not a chemical laboratory, and therefore his food is worked into tissues under the control of a life principle of which the operations cannot be fathomed, neither can they be imitated. The idea that a substance is poisonous in health and not in disease has no scientific basis to rest upon; for how could a physician determine the actual degree of health to ascertain the effect of a prescribed dose? If there is a low degree of vitality the resistance is very feeble and vice versa. Neither does the proportion of the dose make any difference to its nature. It is the vital force alone which can produce functional results in the organism, and it is quite an error to suppose that remedies have any functional powers allotted to them.

The office of a remedy is simply to restore the tissues to the normal conditions from which they have varied. The effects of the vital force are often wrongly attributed to the action of medicines and, owing to a tendency to confound the operations of the two poisons, the poisons have been credited with the power of a restorative action to the disparagement of the primordial force of the vital functions. To elucidate, a child swallows a stone. As a consequence of the irritation set up in the system, a functional action is excited in the organism, causing the expulsion of the stone, but the recovery of the child cannot in any way be dependent upon any remedial power in the action

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Mystical Background of the Maya-Kiches

By Flavio Rodas
of the National Museum of Archaeology, Ethnology, and History,
Guatemala, Central America

Mr. Rodas was born of Spanish-Maya-Kiche parentage in the Indian village of Chichicastenango, Guatemala. Much of his early life was spent among the Indians of Santa Tomás, affording him the opportunity of learning firsthand their language, customs, religion, and innermost thoughts. He has also had direct contact with these natives through his services as Mayor and Municipal Judge. This intimate knowledge of an indigenous race has supplied him with an invaluable source of information. The following article treats briefly of the esotericism which has been carried down from the earliest founders of the Maya-Kiche tribe to the present-day natives, who number about 30,000.

The natives of the town of Santo Chichicastenango, in the department of Quiche, Guatemala, Central America, are the direct descendents of the Maya-Kiche Indians. They still retain the pure ancestral language, and maintain in their daily living, the same civil, social, economic, and religious organizations which formed the culture of their pre-Colombian ancestors. *Max* is the Kiche equivalent to Tomás; therefore, the inhabitants of Santo Tomás are endearingly nicknamed *Maxeños*.

According to the *Popul Buj*, the Bible of the ancient Maya-Kiches of Guatemala, their history dates back to the time when the four Patriarch-founders of the race, believing themselves lost among the densely forested mountain ranges, stopped on the peak of Mount Jakaquitz, to pray to the Supreme Being, for guidance, thus establishing their first cult in Guatemala. Among the beings invoked in their prayers were two Intangible ones: Tsa Kol and Bitol. These two beings illustrated the very deep esoteric meaning behind the Maya-Kiche beliefs. They possessed the supreme power of light, a gift from the Universal Intelligence, and, likewise, the magic secret which gave Universal Life to matter.

These same esoteric beliefs are inculcated in the present-day form of worship of the Maya-Kiches, even unto the sacerdotal cast of CHUCH KAJAU, who observe annual feasts, festivals, and centennials, after the fashion of their ancestors.

Prayers

Autochthonous altars are still in use among these indigenous nations. These altars may be found in pairs on many of the hilltops throughout the sixty-four villages which make up the municipality of Chichicastenango. They are always located in dense pine forests;

this custom also has its subtle esoteric meaning.

The CHUCH KAJAU offer their prayers, petitions, and thanksgiving in front of these altars. Sometimes the priest of this cult may be seen kneeling; at other times he may be performing a marriage ceremony or welcoming a mother carrying a baby in her arms, seeking a blessing. He always carries a bag on his shoulders, a bag containing Pom (an aromatic gum resin which is mentioned in the *Popul Buj*), candles, rose petals, and a plant "Pixlax" or Siempre Viva (ever-living). This plant symbolizes eternal life (for its leaves and flowers last a long time) and is reputed to be sustained by the vibrations of the Cosmic, since it gets no sustenance from the soil. The Rosicrucian student can see many esoteric symbols and their meaning in these articles carried by the CHUCH KAJAU.

Although the prayers of the CHUCH KAJAU are offered in front of seemingly pagan "idols" of deities, crudely, and roughly hewn of volcanic rock, to these people there is a much deeper, spiritual meaning behind the "idols." In their language, the image of a deity is called "IX" (meaning wind or spirit) which is of significant importance to the student who understands mysticism. The images, or idols, always appear with their arms outstretched in the form of a cross, signifying the four cardinal points, as well as the Universal Spirit which permeates all things. It is this "IX" (or Universal Spirit) which enables the Maya-Kiche descendents to withstand the many privations, obstacles, vexations, and the ridicule from outsiders which they have suffered and continue to suffer. For, where others see the crude "heathen idols" of volcanic rock, they see in these images the concrete representation of God's idea, which has passed through the volcanic fire and suffered great torture, in its purification. Here their prayers, their aspirations and thanksgiving are concentrated, and upon the spiritual breath of the wind, accompanied by the murmur of the revered pine trees, they are raised into the heavens and received into the bosom of the Supreme One.

As mentioned before, these pines have also an esoteric meaning to the Maya-Kiches. According to an early tradition, when the continents of the earth emerged from the waters, they were immediately covered with pine and cypress forests. The pine signified eternal life, but the cypress, devouring with its roots all sustenance coming within its contact, became associated with that which takes rather than gives life. Perhaps for this reason the cypress is found so consistently in cemeteries.

Trees and Eternal Life

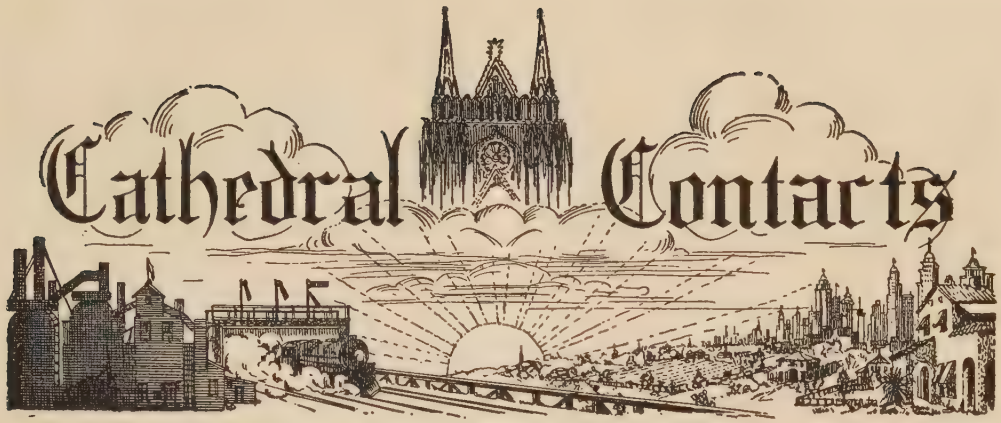
The pines, or "CHA'J" in the native Kiche language, have an important role in the religious ceremonies, as well as in everyday home life. Besides their association with eternal life, they are considered the guardians and protectors of every living thing. The word *CHA'J* is derived from two Kiche words: CHABEJ, meaning to chat; and AJ, meaning Supreme Being, monarch or priest. The sound of the word suggests the sighing of the wind or soft breathing.

In the religious festivals of these people, the pine and its branches play an important part. They are strewn in the streets before ceremonial processions. (A custom also followed by the native Christians.) The temples are carpeted with the emerald boughs, and even from their rafters there hang these esoteric symbols of eternal and Universal Life. Altars and images are also decorated with pine branches.

In the everyday living of the Maxeños, the symbology of the pine is evident. They place pine boughs over the doors of their huts, invoking the spiritual word and protection of the Supreme Being. The pine is used to construct their dwellings, from floor to ceiling, and to ornament their houses. Its ultimate use is in building their caskets; these are personally prepared before death, a custom carried over from pre-colonial days.

In these few brief illustrations of the indigenous native, of his home life and his religious beliefs, may be gathered the underlying esotericism and mysticism handed down from noble forebears. The power of their beliefs enables them to endure many hardships; it also gives them an inner wealth of understanding, and continues a heritage rich in its inner awareness of the Supreme Being.

Translated from Spanish by Vivian McCullough



The "Cathedral of the Soul" is a Cosmic meeting place for all minds of the most highly developed and spiritually advanced members and workers of the Rosicrucian fraternity. It is the focal point of Cosmic radiations and thought waves from which radiate vibrations of health, peace, happiness, and inner awakening. Various periods of the day are set aside when many thousands of minds are attuned with the Cathedral of the Soul, and others attuning with the Cathedral at the time will receive the benefits of the vibrations. Those who are not members of the organization may share in the unusual benefits as well as those who are members. The book called "Liber 777" describes the periods for various contacts with the Cathedral. Copies will be sent to persons who are not members if they address their requests for this book to Friar S. P. C., care of AMORC Temple, San Jose, California, enclosing three cents in postage stamps. *(Please state whether member or not—this is important.)*

PURSUIT OF HAPPINESS

"Goodness is the race—and happiness the goal."
—Unto Thee I Grant

THE pursuit of happiness is said to be the right and privilege of every human being. All, therefore, may strive to attain this state. To pursue a thing is an indication of the attempt to attain, but it is not necessarily true that pursuit is an indication of attainment. By what right, we might ask, do we as human beings pursue happiness? Happiness can, in itself, sum up the goal of life; therefore, we argue that that goal, being the thing to be obtained, is worthy of pursuit.

Whether or not we eventually attain this goal may depend upon the method of pursuit. In most forms of athletics a goal is a constant aim of the game of competition, but in the pursuit of the goal itself there are many other factors that must be considered. If the players on a team in any competition would do nothing but keep their eyes and minds upon the goal, they would probably never reach it. In such an illustration the pursuit of the goal can rightly be interpreted to be a right, privilege, and aim of the playing team. However, to concentrate entirely upon it merely because such a right exists is to lose sight of the means by which the goal is attained.

Life, in a sense, is a game. Its goal is happiness, but if our eyes and

thoughts are constantly upon that goal, we may lose sight of the steps that are necessary in order to reach it. What, then, should be the point of view in the race of life? As we pursue happiness, which is the ultimate aim or goal we wish to obtain, the game of life must go on, and it is in these steps or moments of living that we are working toward the attainment. It is therefore man's position to deal with all the circumstances and events that come into his path as he runs this race. His attitude toward others who are also in the race, the ways in which he faces the impediments and the contributing factors that tend to aid in the achievement of his goal, are two important steps that will determine whether or not the goal ahead will ever be his.

There will naturally be many things that will seem to interfere with the ultimate attainment of happiness. Everything in life which leads away from happiness, those events which impede our progress will be in themselves seemingly unsurmountable obstacles hiding the attainment of the goal from us. There are only two choices: to control the situation, that is, either eliminate the obstacles or find a method of passing them; or to give up. The choice is ours, and it will depend upon us which choice is made, but each obstacle controlled will be the impetus toward further pursuit of our goal, and, at the same time, it will produce in the individual, having accomplished a part of his aim, the satisfaction that comes from doing a thing and not evading it.

The second concern is with others who are also running the race of life. They move with us. We are not alone in the universe. We are only one segment of many phases of life, and while we may not be fully responsible for the welfare and interests of every one in the race, we are responsible to the extent that we work with others to see that their race is also successful. In the competition of a game we try to excel in the same game; and although we may have the same desire as our competitors to excel in life, we must be aware that *all* life must eventually reach its goal, and part of our ability to prove ourselves is in lending help where necessary.

Philosophers have for ages contemplated the question of *what is good.* Religions have given their stamp of approval on those acts and attitudes which they classify as *good*, but in the end the individual himself must exemplify goodness. Goodness in the broadest sense, is the doing of the right thing *well.* This, of course, requires a consideration of what is right, which is also a phase of what is good. Again, individual interpretation is necessary. Man must try to fit into the race of life and exemplify what he believes to be good as a factor for immediate consideration. With the assurance that the race one runs in life is directed by good will, the goal of happiness will not only take care of itself but will also evidence itself in degrees of attainment while in the midst of pursuit.

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ROSICRUCIAN SUPPLY BUREAU
Rosicrucian Park San Jose, California

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of the stone. In the allopathic mode of investigation, effects are too often regarded as primal causes; and, on this account, physiological influences have been assigned to poisonous agents. Thus it becomes important that facts must be investigated according to the rationale of theory, and a symptom of disease is not always to be regarded as an outward or visible sign or expression of the actual condition of a disease, for there are many signs of organic disturbances which are but the operations of the natural functions for overcoming disease, that is, Nature's methods of purification.

Dark-Age Methods

Because of the method to prescribe for diseases by name during the dark ages, more has been thought of the desirability of following the customs of men rather than of following the eternal unchanging immutable laws of nature and of acquiring acquaintance with her principles. Body diseases were, and still are, regarded as tangible existences; some of the most virulent types were personified into demoniac agencies. A disease is regarded as being more tangibly real than health itself; death is looked upon as a misfortune instead of inevitable and sure. Disease has been regarded as a power which, when it took possession, exerted an arbitrary authority over the body, and could not be overcome except by some potential extraneous force. This heathenish view of the nature of disease is the foundation stone of allopathic practice. The more injurious the remedy, the greater is the eulogism of the supposed virtues of the agent. Poisons are administered internally because of their internal powers; they are injected to eject disease. Nature rejects and abhors such outrageous onslaughts. Considerations as to how the poisons themselves could be eliminated from the system have been absolutely disregarded.

One can hardly be surprised that the nation is groaning with the tortures of rheumatism; sanatoriums with long waiting lists; three quarters of the population with ulcerative diseases of digestive organs; and the increase of malignant disease by 300 per cent in one generation. O glorious medical science! Yet it is to this system that we as a nation [England] are soon to be committed, in respect of health—condoned and enforced by a beneficent Government, and to those that demur is offered the same persecution that was meted out to Galileo, Paracelsus, Harvey, and other constructive minds. Man, where is your vaunted freedom?

The path of orthodoxy has been trodden by so many feet that a rut has been worn so deep as to prevent its followers from looking over the side and observing the truth, and very few have the mental ability or courage to quit the beaten path and explore. Does orthodoxy teach how the moon's vibrations control various sicknesses? How they control the periods of incubation of acute fevers? Does orthodoxy teach how the moon manipulates in childbirth? how it influences both the psychic and the physical body, in fertilization, contagion, and similar processes? The ovum possesses, structurally, the elements of both sexes, but by a slight functional change it is at one time actively female and at another, actively male. Fertilization of the ovum arrests these periodic changes in one of its active sex conditions and this determines the sex of the embryo. Thus by calculation it is definitely possible to determine the sex of the embryo even before conception. The human body, like all other matter, vibrates *positive* and *negative*. How, then, can medicine restore a deficiency of positive vibrations, when it administers as remedies only negative elements? What does orthodoxy teach about the sympathetic nervous system? This system controls the psychic part of man and it is the psychic part that first becomes diseased, that is, unbalanced. This fact, not being understood, accounts for the enormity of patients who are shut away in mental homes.

The darkness which surrounds the subject of light is so great as to be easily visible to any thoughtful mind. In fact scientists of high standing, phy-

sicians, professors, and men of general erudition in other matters seem to be in dim eclipse as to the potencies of color and light as well as to their law of action. In this department they see men as trees walking, and one color is about the same as any other, or as all combined. For thousands of years the sun has been sending its resplendent power upon the world, and painting its lessons upon all things and yet men's eyes have not been opened to see them. They stand in the midst of an infinite temple whose pillars and domes link the heavens and earth together and yet they treat the matter almost as indifferently as they would a dark cavern. And they are ready to cast stones at those who, seeing more, attempt to lead others to witness what they see.

Failure of Modern Medicine

Modern medical science deals with results and not causes, hence its miserable failure. Disease will never be eradicated by materialistic methods for the simple reason that it is not material in its origin. Rather it is the end product of deep and lasting forces brought about by conflict between soul and reason. "As a man thinks so is he" taught all the old masters, and since Nature's laws are unchangeable such saying holds true today. The body copies and imitates the mind. When we concentrate, we frown. Fear and temper bring about particular body contractions, and persistent faulty thinking brings about a permanent change in physical structure with resultant disharmony. Thought is creative and all things were first created in thought—even so were disease and disharmony. Disease then is beneficent; if rightly interpreted, it will lead us to correct our essential faults. Suffering, then, is a corrective means to point out a lesson which by other ways we have failed to learn and which can never be eradicated until that lesson is learned. The medical faculty of the future will not interest itself in the ultimate results and products of disease, neither will it pay much attention to actual physical lesions nor will it administer drugs and poisons to palliate our symptoms. By knowing the real cause and by being aware that physical results are merely secondary, medicine will concentrate on fostering harmony between soul, mind, and body. The only medicines administered will be from Nature's pharmacy, those beautiful plants and flowers divinely enriched with the appropriate vibrations to impart healing influences to the whole of man.

THE SPOKEN WORD

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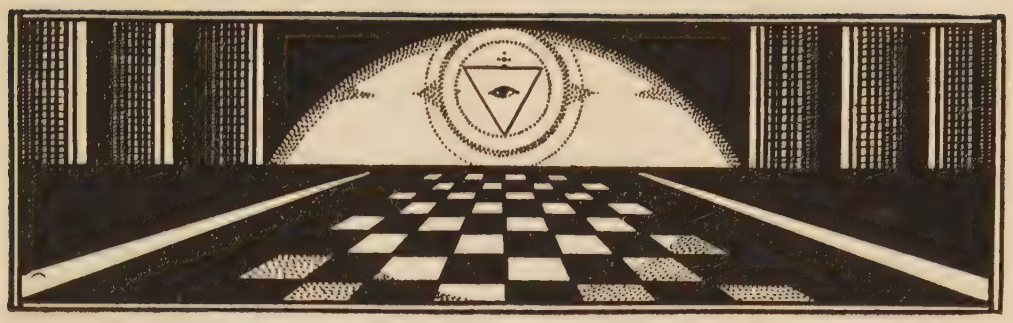
ROSICRUCIAN SUPPLY BUREAU
Rosicrucian Park San Jose, California



Are You Afraid of Tomorrow?

By Rodman R. Clayson, Grand Master

Every day we hear people say, "What is the *use* of trying to get ahead, of planning for the future?" Such persons have allowed themselves to accept the literal innuendoes of the radio and the press that the existence of civilization itself is in jeopardy, that if war should strike again, mankind will be wiped off the face of the earth. Such statements contribute to the fear of every man and woman. They are becoming despondent and they are in no mood to commit themselves to new ventures, to business opportunities, or to the betterment of themselves. Such people feel that if they cannot see ahead, if there is not going to be a future, there is no point in making plans for the future. They feel that nothing is safe or secure.

Unfortunately, such dark and dismal thoughts are running through the minds of too many people, and these crop out in their conversations and color their entire outlook on life. If this were an isolated instance, the situation would not be serious, but when this attitude prevails among the majority of our people, it is a serious matter. Fear can be a dangerous thing; fear for the continuance of our well-being and our future can prove our undoing. Without faith in ourselves and faith in our future, life can be meaningless.

Human thoughts and feelings are much more contagious than is disease. If enough people persist in pessimistic thinking, with fear in their hearts, hopelessness will become an epidemic, for pessimism and fear are the mortal enemies of life and hope. It is one thing to understand and have a clear realization of the actuality of existing conditions, but it is quite another thing to resign from life's activities and have no interest in your own welfare or that of your neighbor. It is a well-known psychological fact that if every thinking moment is filled with fear, we will attract to ourselves more and more of the negative conditions which may eventually result in disaster. It should not be conceded that the uncertainties we fear will certainly befall us.

Throughout the history of man there have been wars and economic depressions which have led to the disintegration of communities and nations. Life has persisted, however; and, in some instances, men and governments have risen above the conditions which brought their downfall, and with vision and foresight have set into motion constructive forces which contributed to the building of empires even greater than had previously existed. Despite the foolishness of men, and the difficulties which they bring upon themselves, there will always be a future. There will always be men and women to people the earth, and there will always be culture and civilization. It

is inconceivable that the very Infinite force which brought into being our existence would have no reason and purpose for our continued existence. Undoubtedly, we must face the fact that there will always be adverse conditions which we must confront. Utopia is not just around the corner where all men will have a common objective and complete understanding; this is the ideal toward which many are striving, but it will not be realized this year nor the next.

We have but to look around us to find throughout Nature that life makes an eternal struggle in order to exist. Take, for example, the seeds which you plant in the soil. Many will not take root and grow because of the fact that certain bugs of the soil will feed upon the seeds. From the seeds which do grow, soft green plant structure is pushed above the soil and is subject to the hungry attack of birds. The birds, in turn, are subject to the prey of larger and more powerful animals; this is also true of sea life and the animals of the forest. Life is competitive. In studying Nature we find that living creatures prey upon one another. Why has Nature pitted the keen sense of hearing and the fleetness of foot of the deer against the crushing spring and strength of the mountain lion? Why did she so marvelously create one species only to create another which would prey upon her first creation, and that in turn be preyed upon? Why, even among members of the same species, does she create conditions that inevitably result in a fierce combat in a death struggle? Hunters often have seen two buck deer engage in mortal combat—a doe stands by, making no effort to influence the tide of battle. She merely waits for the victor who will inevitably become her mate in the lottery of the wilderness which Nature has worked out for her. Out of such fierce encounter will inevitably emerge the stronger, more courageous, and more intelligent deer.

Nature has a wider purpose in view than that of mere bodily survival. She creates dangers and hazards that menace life, so that something greater can be built. What matter if a wanton wind lays waste to a field of poppies? The seeds will be scattered to other fields, and new poppies will grow. Life on earth, as its geologic history reveals, cannot be destroyed by storms, pestilence, or violence. It has existed for millions of years, and it will no doubt exist for millions of years to come; and because of the very struggle and hardship that come with it, there is being awakened and perfected a consciousness and awareness that was not there before.

Survival of Man

Into the motley creations of Nature is thrown the human species—man. Man, without natural armor, claw, saber-tooth, venom, or even particular fleetness of foot or ability to change the color of his skin, has survived and dominated over all other creatures. Against every imaginable adverse condition man has survived. He has survived because of the growth of consciousness, because of an invisible and mysterious power within him. He has survived because

As Science Sees It

By Erwin W. E. Watermeyer, M.A., F.R.C.
Director, AMORC Technical Dept.

- A revolutionary new theory of the sense of smell has been proposed by Professor Miles and Dr. Beck of Yale University, based upon experiments performed with bees. According to this theory, the sense of smell is not due to chemical stimulation as heretofore believed, but due to certain cells within the nose which are sensitive to a keyboard of infrared, heat vibrations, of rates of vibration from approximately 20 trillion to 40 trillion vibrations per second. Certain organs within the nose emit this vibration band while other organs within the nose are receptors of these vibrations. The sensation of smell, according to the two scientists, is said to be due to the fact that odiferous objects emit gases which, when entering the nose, absorb certain vibration rates. The perception of this heat loss by the receptor organs is interpreted by the brain as smell, different absorption patterns giving rise to different odors.

- According to Dr. D. L. MacAdam, research scientist on color vision at the Kodak Research Laboratories, the human eye is able to distinguish over 17,000 different colors. This number includes pure colors, tints and shades, and a series of grays.

he relegated fear to its proper place. Man has been given the power to think, the power to dominate and control his environment. He has mind which he is gradually awakening. Through mind and thought, man has risen from his primitive environment. Today, instead of using mind and thought to create fire and stone axes, he builds bridges, airplanes, and skyscrapers. Man has gained supremacy over animal life and others of his own kind, not by brawn but by the use of a thoughtful mind. Within him the law of the jungle may still dominate his actions, but in his evolution he now has the faint glimmering of the manifestation of a higher and more humane law which will in time take precedence over the selfishness which once motivated his actions.

Throughout all Nature, throughout all of man's activities, there will always prevail rivalry and competition. On the part of man, this necessitates psychological adjustment to his environment. He must not become discouraged over the unfulfillment of ambitions and failure; he must not permit himself to become frustrated; he must grow mentally just as he has grown spiritually. Man's aspirations are in accord with his mental development. Frustration of natural expectation must not produce fear.

In the above, we see a truth that life is always endeavoring to manifest and perpetuate itself. Life, in any form, is a conquest; and when given an opportunity it will manifest. Job said, "The thing I greatly feared is come upon me." The instant you begin to fear anything, you are giving it power to manifest; for, since the mind is said to be magnetic, it draws to itself whatever it constantly thinks about. If we fear evil, we are creating evil from our fear. This condition cannot grow unless it is fed and nourished by the mind which it inhabits. Fear of the dire circumstances of the future must be removed from the consciousness. With the proper mental attitude and timely action some of the very things which we fear the most will never be manifested. The fact must be recognized that in every man's life there are certain necessary trials and tribulations from which experience is gained which strengthens the individual. He profits by the experience so that he need not again be faced with a similar trial.

Every man and woman needs to think and reason for themselves. People should not allow themselves to be subject to mass hysteria. They need to gain an understanding of the Law of Cause and Effect. When fortified with this knowledge they are often able to overcome seeming unsurmountable obstacles. Fear is the result of lack of understanding; it is a dark shadow, a false belief. Fear prevents one from seeing things in their true light. It is the cause of most expressions of anger, malice, and jealousy. Fear is one of the causes of lying, stealing, murder, failure, and illness. Fear is the root of many of the negative emotions which cause man to have no realization of freedom, health, happiness, and serenity. Fear blinds us to truth and is a destroyer of progress and happiness. It brings into man's life unwholesome things which he would otherwise not have known or experienced. If the cause of our fears could be seen in the true light, they would have no ground for their support. It is obvious, then, that if we would not entertain fear, we must have greater understanding of ourselves, of mankind as a whole, and of the universe in which we live.

Civilization and Nations

Nations will find that all peoples have a right to exist and that there is room on this planet for all to strive for their ideals. There must ever be the eternal struggle to attain these ideals. The pitfalls and obstacles which appear on the road must be understood and overcome. Some of these obstacles cannot be immediately surmounted and may require weeks, months, or even years. If this is true for individuals, then it is also true for nations. Perhaps it is impossible to realize peace today or tomorrow, but with all people endeavoring toward that end, it will eventually be realized. It may be likened to the vegetables growing in your garden. If you do not take the necessary precautions to remove the weeds (and at the same time offset the healthy appetites of the birds), your plants will become stunted and eventually die.

(Continued on Page 193)

SANCTUM MUSINGS

THE POWER OF EMOTION

By Paul J. Veatch, F.R.C.

The ecstasy of love has inspired poets in all ages. The exaltation of sacrifice has strengthened every martyr in his hour of trial. The rage of oppressed peoples has overthrown many tyrants. The pathos of the crucified Christ has moved the hearts of millions. All through history, in every walk of life, among every race and nation, emotion has moved men to act.

Everyone realizes this if he pauses to think and observe but most persons are so busy experiencing emotion that they remain unaware of its potentialities. The problems of humanity would be much nearer solution if men and women everywhere would realize their emotional power and make intelligent use of its constructive aspects, even while training themselves to rule its destructive phases.

Much has been written in the public press on the power of thought but little on the power of emotion. Perhaps one reason for this is the lack of understanding in the minds of many as to the relationship between thought and feeling and the possibility of using emotion with the same volition and facility as thought.

Thoughts give rise to corresponding emotions but the depth of the latter can be influenced by conscious effort as well as by choice of thought. Good thoughts create constructive emotions but it is also possible willfully to generate harmonious emotions and thereby check and correct any tendency to negative thinking.

So while it is important to choose the right thoughts, it is equally important to vitalize them with the right feeling. We know that thought leads to action, but experience soon proves that those thoughts which are accompanied by deep emotion produce the strongest response. When we experience such deep feeling, it seems to pervade the entire body and all our faculties are stimulated to powerful action.

If we try to relate emotion to any particular part of the body, we find it most often associated with the heart. We recognize this in many of our common expressions such as "light-hearted," "soft-hearted," "broken-hearted." The stronger the feeling, the more the heart enters in; for example, "whole-heartedly" and "deep in the heart." The feeling may move about, as witness the expressions, "my heart was in my mouth (or throat)" and "my heart sank," but note that even when the feeling moves, the heart seems to go with it. These phenomena indicate that a more careful study of the heart as an organ of emotion would reveal methods of adding its power to that of the mind.

The Rosicrucian Digest June 1948

Quality of Reactions

The effect of a thought is considerably dependent upon the feeling which accompanies it. It is an axiom of psychology that the great majority of people are swayed far more by their feelings than by reason. You can reason with a man pro or con on a given subject until all his arguments are overcome, but "the man convinced against his will, is of the same opinion still." When you arouse a man's emotions, however, reason flies out the window. You need no arguments to convince him. This is one reason why it is so important to understand and use *emotion* properly.

Thought gives form to an idea but the resulting emotion gives it power and quality. When you read or hear the bit of doggerel verse, *The boy stood on the burning deck, eating peanuts by the peck,* you may have a certain sensation of pleasure because of its humorous implications, but you are not deeply disturbed for fear the boy is going to burn to death, nor do you feel a powerful urge to rush to his rescue. But if you read or hear a verse of true poetry dealing with an important experience in life, such as Tennyson's—

Sunset and evening star,
And one clear call for me!
And may there be no moaning of the bar,
When I put out to sea,

you are deeply moved and feel that you have had an important impression. So certain emotions uplift us and others depress us but all leave a deep imprint on our consciousness.

Unfortunately, to the majority of people, emotions are an automatic response to the various experiences of life and since many of these events are not so pleasant, neither are their feelings. Few realize that emotions can be created, controlled, mastered, and used at will, the same as thoughts.

There are various methods of doing this. As a preliminary, practice expressing your thoughts in words which produce a greater depth of emotion. For instance, consider your feelings when someone says to you, "I like flowers." You are not particularly stirred, nor do you feel that flowers are highly important in that person's life. But if the same individual had said, "I *love* flowers," you immediately would have known that flowers produce strong emotion in him, and some of his feeling would have been imparted to you. You would be much more likely to think of your own opinion of flowers and to conjure up visions of lovely roses, lilies, or other favorite blooms. Thus you have been "moved" far more by the powerful word *love* than by the weaker word *like.*

You can apply this method to practically everything you say, even a common "Good morning." Say instead, "Isn't it a grand and glorious morning?" and note how much more enthusiasm you arouse. Do not be afraid of a little exaggeration. You are practicing the creation of emotion and that is sufficiently important to justify the use of a few superlatives. Remember that as you employ words which arouse deep feeling, that effect is taking place inside you as well as within those to whom you speak.

Specific colors, musical tones, flowers, and incense have the power to arouse certain feelings in individuals, according to their nature and rates of vibration, and may be used in the environment to generate and modify one's emotions.

Next, practice improving the contact between the objective mind and the heart. Relax, turn the attention away from the outer world, and center it on the heart. Think of its life, vitality, warmth, rhythm; its contact through the blood stream with all other parts of the body, and how faithfully it works for you. Think of it as a generator of emotion as well as of life and feel gratitude for all it does for you. Soon you will become conscious of unity between the mind and the heart. This is also helpful in overcoming fear of abnormal heart conditions.

Now you should be ready to practice creating constructive emotions even when conditions are negative. Too many people think that if things are going badly, they necessarily must feel depressed and fearful. When they lose a loved one, they believe it is both natural and right to grieve, or even to cry out against God's will. If they are mistreated, they yield freely to anger,

and if hated, they seek revenge. They may yield equally to constructive emotions when things are going well, but that does not prevent them from suffering as a result of their destructive feelings. Once they realize that emotion can be controlled and created at will, however, and make an effort to do so, just so soon will they begin to win freedom from the trials of life and to become worthy of being masters of their environment.

Regain Your Balance

So if you wish to be the "captain of your soul," the next time you are tempted to yield to a destructive emotion, say to yourself, "Stop!" and then, "Peace, be still." Relax, and do your best to stop thinking and feeling for a moment. This will enable you to regain your balance. Then begin to create the very opposite emotion to that in which you had been tempted to indulge. If you had been about to become angry, think of kindness, and feel it in the heart. Or if you had been about to fear, concentrate with deep feeling on any thought which gives you courage, such as, "The Lord is my Shepherd, I shall not want." The pause and relaxation will help you to contact the heart—the home of feeling—and the thoughts and words will bring out the emotion you wish to express. After some practice, you will find that it is not too difficult to feel happy when conditions are unpleasant, and quite possible to do good to those who hate you and to love your enemies.

Most effective of all methods in learning to create harmonious and constructive emotions at will, and thus to be master of yourself and your environment, is to practice the conscious creation of unselfish love. Such love includes all good emotions and is the most powerful feeling in the universe. It has the greatest harmonizing, protecting, and balancing effect. It is the most potent in creating whatever we desire. The more we feel it, the more we attune ourselves with it, the more will its power work for us.

Therefore, set aside a few minutes each day for this practice. Sit in a comfortable chair, relax, and shut out the impressions of the objective world. Then think of the word *love* and what it means to you. Repeat synonyms such as affection, kindness, tenderness, and so forth. Keep this up until you get the emotion started in your heart. Then concentrate on the feeling, shutting out all else, and see how it grows. It soon will fill your heart to overflowing. Keep concentrating, and it will spread throughout your entire body like a warm wave of beautiful light. The love will burst the bounds of self and you will feel at one with the Cosmic. After a few minutes of this, or even many minutes, you will return to the objective world with reluctance but with a feeling of power, confidence, and good will—and the conviction that you can master the difficulties of life.

Hold on to this feeling. Put love into all your thoughts, words, and deeds. Put it into your work and into your play, into your busy times and your leisure hours, into your studies and your practice, and into all your contacts with your fellow men. Whenever the emotion begins to grow a bit weak, just relax, be still, and start the whole process over again. In due season you will find yourself reacting in a loving manner to all the experiences of life. Automatically, you will be practicing the first and greatest commandment. Your family, your friends, and your patrons or customers, will be able to observe your success, even without your discussing it with them.

When you can express this love at will, no matter how difficult the situation, you will have mastery of your emotions and that means mastery of life—triumphant living. So build up within yourself a mighty feeling of love for God and all His creations, then infuse that love into all your thoughts and actions, and you will be using the power of emotion to generate that wonderful creative power which will enable you to make your life all that you wish it to be. You will then be worthy to do God's work, and thereby also fulfill *your* mission in life.

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REMEMBER THE CONVENTION—July 11 to 16, 1948

ARE YOU AFRAID OF TOMORROW?

(Continued from Page 189)

If we assume that the prevailing fear is justified, that the worst is actually going to happen, that civilization is doomed, what is going to be gained by giving up in deep, dark despondency? A fear which resulted in the giving up of all moral and material values would be of a more demoralizing nature than any war could possibly be. If your doctor were to tell you that you had only one year to live, would you commit evil and sinful acts and bring about hatred among your friends? No, you would not. The chances are that you would endeavor to live every moment in extreme happiness and, in the short time allotted to you, strive to do all worth-while things possible. Oddly enough, a person who lived such a cheerful year of life might find that at the end of that year he had many more years of the fullness of life in store for him. If we lived the latter kind of life, would we not make the things we fear much less likely to happen? Anyone who has any regard for his own future and the future of his children, will fight against the false fear that there isn't going to be a future worth living for or worth working for.

Thoughts of the human mind express themselves in action. It is the precipitation of wrong thoughts when transposed into action that eventually causes individual unrest. Thoughts on a national scale are the product of individual thought; therefore, man must think less in terms of the self and more for the rights and privileges of others. From such thinking the way is cleared for right views, right speech, right action, control of the mind by right effort and mindfulness, and thus one is enabled to destroy lust, hatred, and illusion. When an individual permits fear to upset his emotions, his body is not in harmony and he is susceptible to disease. When the body suffers from inharmony, one's thinking and actions are affected. The brain registers the impulses which are sent to it from within the body, and the thoughts which prevail in the consciousness are those which have been recorded and meditated upon as the result of the influence of body conditions. Greed, malice, and avarice are often the result of unbalanced body functions, and the emotional and mental states are affected; a sane and reasoning mind does not wish to kill. Therefore, good health of the individual is important because it contributes to a healthy mind—a mind that lends itself to constructive creative thought. If our minds are inhibited with fear, we will express fear in all that we say and do. In the physical, emotional, mental, and spiritual functions of the body, the glory of the Creator should be expressed. Man must learn to correlate the forces within him, for they are Divine forces. As man gains this knowledge, he will learn to cooperate with the forces within his fellow man as well.

As life expresses itself, it reveals a continuous flow of the law of action and reaction, cause and effect. Dismiss fear from the mind; it is of the past. Do not live in the past, for it is today that is all-important. Face the facts and realize that fear is a nonentity. Remove fear from your thinking and implant in your mind those constructive thoughts which are gained from learning more and more about yourself and the Law of Cause and Effect. Have confidence in yourself; do not let imagination bring fear into your consciousness; control your thinking; live life to the fullest, and bring happiness not only to your family but also to those with whom you are intimately associated. Live a life filled with plans for the future; re-establish your ideals and strive to attain them. Ever endeavor to express thankfulness that you have been given the Breath of Life. Every individual should feel that it is his responsibility to bring happiness into the world; and his pride should be great enough to overshadow the inevitable but momentary disappointments and hardships.

Design of Life

Man should glory in his work. He must emerge from the bondage of fear, selfishness, and pessimism. He must liberate himself from this bondage that

he may obey his deepest aspirations. He must subdue hatred and enmity, acknowledge the fact that there are varying customs—modes of life—which are governed by the environments under which we live. All have the right to live a purposeful life. Fear will disappear with the growth of understanding, and understanding is the result of a natural system of thinking and living; in fact, understanding results from experience itself.

If one wants to master fear and worry, he must be willing not only to accept help from others but also to learn to accept himself for what he is with his abilities as well as his limitations. In accepting himself, he must recognize how variable and how flexible his life can be. The great thing about life is that as long as we live we have the privilege of growing. We can exert new skills, engage in new kinds of work, devote ourselves to new causes, make new friends, and above all exercise initiative and refuse to become fixed or static. Mediocrity is the portion for most of us, and genius is rare. Recognize your capabilities, and create opportunities to use them.

In this atomic age every man and woman must take heart and manifest hope and faith in the future. Fear must be dispelled. Scientists tell us that there is no defense against the atomic bomb. With material weapons, there is no defense. Man himself, however, is the determining factor as to whether or not the bomb will actually be used again. It is not a matter of defense, for this idea arises from fear; but it is a matter of an offensive with greater understanding, tolerance, use of initiative, creation of new ideals, and the building for a bigger and better civilization. Such an offensive must rise within the consciousness of individuals who unite with others who have a common purpose, thus bringing forth happiness for *all* in the design of life.

A common word with which we are all familiar today is the word *neurotic*. One who is imbued with fear is considered to be neurotic, which indicates an unhealthy state of mind. If we erroneously direct our attention to the things which contribute to our fears, we are misdirecting our energy. If we are not to be neurotic, we must combat that which contributes to this undesirable mental state. We must be adult in all our thinking and doing, and harness our creative energies so that they will be directed to the goals of our choice. Those who have adopted a sound philosophy of life have found that they are not only able to cope with nearly all situations but are also able to rise above the seeming trials and vicissitudes. Such a philosophy of life is that of the Rosicrucians. From it the individual learns the purpose of life, the reason why he is here. He finds that experience is necessary; he gains a true sense of values; he becomes cognizant of the fact that much that seems to offer resistance to life's happiness is temporary in nature.

When one lives his philosophy of life, fear is dispelled, and the darkness of misery is turned into the brilliant light of achievement and happiness.

The thoughtful mind must determine the fear for what it is and bring it into the open for examination. Analyze the fear; face it. Flight from it only makes the condition worse. Face facts; be optimistic; speak only encouraging words; lighten the troubles of the world by helping your neighbor to become more optimistic and hopeful. Experiences that come to us serve to bring knowledge for a new arrangement of life. Although we may dislike and rebel against them, they may nevertheless force us to develop strength and wisdom which we could not obtain otherwise.

Life is a sequence of events. Always new and unpremeditated happenings are taking place for which we should be thankful, for they enable us as individuals to work out our problems and make necessary changes in life's pattern. In this way we may develop the latent genius within and bring something new and unique into an orderly universe which has no room for fear.

The Rosicrucian Digest June 1948

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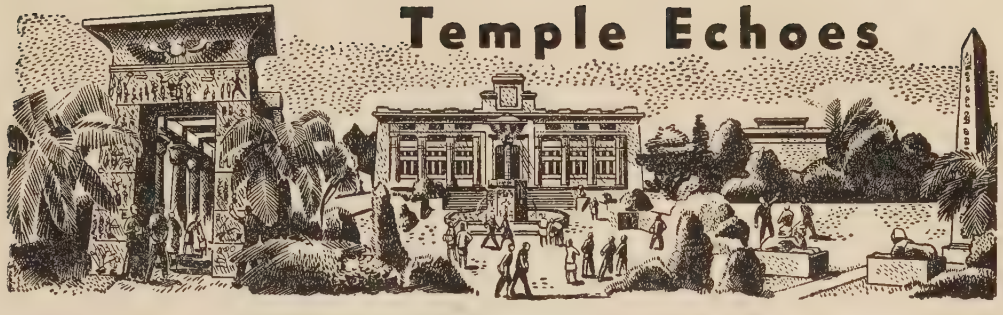
Moral perfection in its highest state is the ultimate equivalence of *Personality* and *Soul*.—Validivar.



Temple Echoes

DR. ROBERTO HERDOCIA, long a member of the Order and onetime head of our Rose-Croix Research Institute and Sanitarium, has retired from active practice in Los Angeles and has returned to his former home in Nicaragua. Our kindliest thoughts and best wishes go with him. He has made countless friends both in and out of the Order during his many years in the United States and they will all be pleased with his prospects for a well-merited rest.

Frater Herdocia, who has labored so long for the good of the Order and the benefit of his fellow man, has seen to it that part of him, at least, will continue active in the field of healing. He has given valuable apparatus and equipment to the Rose-Croix Sanitarium, where they will continue to fulfill their healing purpose. He also included in his donation a choice selection of over two hundred volumes from his medical library. For his generosity, and for his example of true Rosicrucianism, the Order's thanks are deep and sincere.

* * * * *

To bring our April story about Eloise Lavrischeff up to date, it should be said that on Easter Sunday she was married. The groom? Another Rosicrucian: a musician, composer, and contributor to the *Digest*, Johan Franco. They were married in Washington D. C. and will be at home in Virginia Beach, Virginia, sometime during the month of May. Our heartiest congratulations and best wishes to them both. We know grand things are ahead for them.

* * * * *

Temple Echoes apologizes for not sharing with everybody the fact that our Grand Master and Mrs. Clayson went visiting in March. Being native Californians, they had to see a Midwest winter for themselves in order to believe it. They report that *winter* is a fact. They visited Chicago, St. Louis, Kansas City, and Denver Lodges and Chapters.

* * * * *

Most of our lodges and chapters publish bulletins. Recently, a morning was pleasantly devoted to looking over those that come regularly to our Rosicrucian Research Library. The bulletins were of all kinds, from mimeographed single sheets with merely a schedule of meetings to neatly printed folders of several pages.

They gave heartening evidence of Rosicrucianism at work in key spots all over the globe. All of them are characterized by enthusiasm and good humor. And they are all individual. Lodge members who benefit by these bulletins and enjoy them should do all they can to support them. It may be possible in a future issue to devote more space to lodge and chapter activity—if readers feel it would add to their enjoyment of the *Digest*.

* * * * *

From Honolulu, Hawaii, comes word that forty members of the Order gathered together to celebrate the Rosicrucian New Year. This is an excellent showing since at the present time there is no organized chapter of our Order there. It may be that out of this meeting, though, will come interest enough to start a chapter. We hope so.

* * * * *

Sometimes even the editor succumbs to whimsy and the weather—especially when they are so charmingly linked as they were in this bit we found in the bottom of the mailbag. Our thanks to J. de L. S. for writing it. Let us hope that seeing it again may encourage her to make it into a poem:

When I hear people say, 'Oh, what a fog,' I say, 'Oh no, not a fog—only a thin vapor, peopled with the calm Other Selves of artists and poets, and makers of music, and those who dream of celestial things.

'I hear them singing as they drift from horizon to horizon, and their song is sweet and steady. They are the architects of unbuilt palaces, and wistful little seamstresses with unmade golden gowns in their heads. Authors with whole libraries of beautiful books yet unwritten; and Columbus, too, must once have been there with his undiscovered world tucked neatly under one arm. When I go out into the mist, I mingle respectfully with these enchanted people and absorb a modest measure of their glory. And when I walk where mosses and meadow-mint thrive, I see their footprints outlined in gossamer.'

* * * * *

Surprises are always a part of the day's routine here at Rosicrucian Park. Mostly, they come by mail, and are not always letters. In the last few months there have been gifts of avocados, limes, and honey in the comb from California, pecans from Georgia—even tea from Java and grapes from South Africa. Oh, yes, there was a large and gorgeously decorated cake, too, that came air mail from St. Louis.

* * * * *

At one of the recent Tuesday evening convocations in the Supreme Temple a member with a gift of shorthand took down the following pungent paragraphs from the remarks of that evening's speaker:

"I once knew a housewife who was an artist in thrift and economy. Every scrap and particle of food left over was worked into the next meal. Her family subsisted almost entirely on 'leftovers' —and finally developed a 'leftover' look. In time, the housewife herself lost her ability even to plan an appetizing meal; she was too conscious of the necessity of using up scraps.

"What would happen if our lives were built on such foundations? Would there be any Edisons, any men and women with vision left? Anyone can find in a junk pile enough parts to assemble an automobile, a washing machine, or a radio—but would the end result justify his effort?

"We should all practice economy, for it is a virtue; but not where ideas, emotions, spiritual aspirations might be sacrificed. If we could do away with leftover thoughts, leftover enthusiasms, leftover idealism, we could bring in the millennium tomorrow."

* * * * *

Broadway at 42nd Street is supposed to be a very busy corner; so is Naglee at Chapman. This is the corner of Rosicrucian Park containing the Rosicrucian Egyptian and Oriental Museum. On an average, it has 40,000 visitors a year. Scarcely a day passes when there is not a school group of twenty to thirty boys and girls being shown the Museum's collections, by Frater McCullough. A glance at the register shows visitors from Australia, South Africa, Canada, China, Sweden, South America, as well as from all parts of the United States. June, July, and August usually bring more visitors than others, but all through the year the Museum is a world-traffic center.

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Practical Christian living is nothing more than the natural development of satisfactory human relations. This finds its equivalent in any highly developed moral order.—Validivar.

WHERE THE GREAT ONES TROD

The pronaos, or outer courtyard, of the Rosicrucian castle at Krampelstein, Upper Austria. It was here that the celebrated Rosicrucian mystic, Ruprecht von Mosham, F. R. C., endeavored to establish religious unity in Europe, on a mystical basis. He was born in 1493. During his life he was persecuted by the Church and, after being imprisoned for some time in this castle, he died. The exact date of his transition is unknown. Although the Church *believed* that all of his writings had been destroyed, actually many had been rescued and sequestered for posterity.

(Photo by Alfred A. Grüll)

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In this book the author, Ralph M. Lewis, F.R.C., Imperator of the Rosicrucian Order, A.M.O.R.C., brings to you the results of his years of experience with the practical aspects of mysticism. The book contains over 350 pages (23 complete chapters); it is beautifully and well bound, printed in large type. The price, $2.85 per copy, includes mailing charges.

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The Rosicrucian Order, existing in all civilized lands, is a nonsectarian fraternal body of men and women devoted to the investigation, study and practical application of natural and spiritual laws. The purpose of the organization is to enable all to live in harmony with the creative, constructive Cosmic forces for the attainment of health, happiness and peace. The Order is internationally known as "AMORC" (an abbreviation), and the AMORC in America and all other lands constitutes the only form of Rosicrucian activities united in one body for a representation in the international federation. The AMORC does not sell its teachings. It gives them freely to affiliated members together with many other benefits. For complete information about the benefits and advantages of Rosicrucian association write a letter to the address below, and ask for the free book **The Mastery of Life.** Address Scribe S. P. C., in care of

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Ralph M. Lewis, F.R.C.—Imperator

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Hermes Lodge, 148 N. Gramercy Place, Tel. Gladstone 1230. Ben F. Gename, Master; Myrle Newman, Sec. Library open 2 p.m. to 5 p.m.; 7 p.m. to 10 p.m. Review classes Mon. through Fri. Sessions every Sun., 3 p.m.

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Oakland Lodge, 610 16th St., Tel. HIgate 5996. R. L. Spurrier, Master; Helen D. Pappageorge, Sec. Sessions 1st and 3rd Sun., 2 p.m. Library Room 406, open Mon. through Fri., 7:30 to 9:00 p.m.; Mon., Wed., and Fri. afternoon, 1 to 3:30.

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Francis Bacon Lodge, 1957 Chestnut St., Tel. TU-5-6340. Hans Kramer, Master, Tel. WE-1-4778; Jessie H. Robbins, Sec., Tel. PR-5-8526. Sessions for all members every Mon., 8 p.m., for review classes phone Secretary.

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(Directory Continued on Next Page)

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Salt Lake City Chapter, I.O.O.F. Bldg., 41 Post Office Place. Stanley F. Leonard, Master; Douglas Burgess, Sec., 866 S. 8th, W. Sessions every Thurs., 8:15 p.m. Library open daily except Sun., 10 a.m. to 7 p.m.

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Vancouver Lodge, 878 Hornby St. Dennis Critoph, Master, Tel. KE-2615-Y; Lettie C. Fleet, Sec., 1142 Harwood St., Tel. MA-3208. Sessions every Mon. through Fri. Lodge open, 7:30 p.m.

Victoria, British Columbia:*
Victoria Lodge, 725 Courtney St. Thomas Fulthorp, Master; R. Gibson, Sec., 141 Montreal St.

Windsor, Ontario:
Windsor Chapter, 808 Marion Ave. William G. Wilson, Master; George H. Brook, Sec., 2089 Argyle Ct. Sessions every Wed., 8:15 p.m.

Winnipeg, Manitoba:
Charles Dana Dean Chapter, I. .O. O. F. Temple, 293 Kennedy St. John A. Sunde, Master; William M. Glanvill, Sec., 180 Arnold Ave. Sessions 1st and 3rd Thurs., 7:45 p.m.

DENMARK AND NORWAY

Copenhagen:*
The AMORC Grand Lodge of Denmark and Norway. Arthur Sundstrup, Grand Master; Carli Andersen, S.R.C., Gr. Sec., Manogade 13, Strand.

ENGLAND
The AMORC Grand Lodge of Great Britain. Raymund Andrea, F.R.C., Gr. Master, 34 Bayswater Ave., Westbury Park, Bristol 6.

London:
London Chapter, Richard J. Lake, Sec., 38 Cranbrook Rise, Ilford, Essex.

FRANCE
Mlle. Jeanne Guesdon, Sec., 56 Rue Gambetta, Villeneuve Sainte Georges (Seine & Oise).

HOLLAND

Amsterdam:
De Rozekruisers Orde, Groot-Loge der Nederlanden. J. Coops, F.R.C., Gr. Master, Hunzestraat 141; H. F. Pot, Gr. Sec., Molenbeekstraat 23.

ITALY

Rome:
Italian Grand Lodge of AMORC, Dunstano Cancellieri, Gr. Master, via Lago di Lesina 27.

MEXICO
Quetzalcoatl Lodge, Calle de Colombia 24, Mexico. Sr. Rafael Alonso Esparza, Master; Sr. Bernardo Lira M., Sec., Londres 8, Bis, Mexico, D.F.

NETHERLANDS EAST INDIES
Mrs. M. C. Zeydel, Gr. Master-General, Djangli 47, Semarang, Java, Netherlands East Indies.

NEW ZEALAND

Auckland:
Auckland Chapter, Victoria Arcade, Room 317. Mrs. E. M. Wood, Master, Gifford's Bldg., Vulcan Lane; C. A. Troup, Sec. Sessions every Mon., 8:00 p.m.

POLAND
Polish Grand Lodge of AMORC, Warsaw, Poland.

SWEDEN
Grand Lodge "Rosenkorset." Inez Akesson, Sec., Vastergatan 55, Malmo.

SWITZERLAND
AMORC Grand Lodge, 21 Ave. Dapples, Lausanne. Dr. Ed. Bertholet, F.R.C., Gr. Master, 11 Ave. General Guisan, Lausanne; Pierre Genillard, Gr. Sec., 2 Chemin des Allinges, Lausanne.

VENEZUELA

Caracas:
Alden Chapter, Velázquez a Miseria 19. Sra. Pilar de Carrizales, Master; Srta. Carmen S. Salazar, Sec., Calle Cuarta 2, Bellavista. Sessions 1st and 3rd Fri., 6:00 p.m.

* (Initiations are performed.)

Latin-American Division

Armando Font De La Jara, F.R.C., Deputy Grand Master

Direct inquiries regarding this division to the Latin-American Division, Rosicrucian Park, San Jose, California, U.S.A.

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